

# HARASHIM

חרשים

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The quarterly magazine of the  
Australian and New Zealand  
Masonic Research Council.



*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council, in March, June, September and December each year. It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide as a PDF as an email attachment, upon application to the Editor at [morsemasonic@gmail.com](mailto:morsemasonic@gmail.com). *Harashim* can be read online at <https://issuu.com/harashimed>

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### Contents

Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- " Their lecture programs for the year;
- " Any requests from their members for information on a research topic;
- " Research papers of more than local interest that merit wider publication.

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article and should not be attributed to the Council.

Material submitted for publication must be in a digitized form by e-mail, or memory stick addressed to the editor, Neil Wynes Morse, PO Box 6080, Mawson ACT 2607 Australia. Or email to [morsemasonic@gmail.com](mailto:morsemasonic@gmail.com)

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. ***Contributors who require posted material to be returned should include a stamped, self-addressed envelope.***

### General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or <[lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)>

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Top of the South Research Lodge 470 NZ	Nelson, NZ
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Research Lodge of Wellington 194 NZ	Wellington, NZ
Research Lodge of the Taranaki Province 323 NZ	New Plymouth, NZ
Research Lodge of Southland 415 NZ	Invercargill, NZ
The Waikato Lodge of Research 445 NZ	Waikato, NZ
Masters and Past Masters Lodge 130 NZ	Christchurch, NZ
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Barron Barnett 146 QC	Queensland, Australia
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Launceston 69 TC	Tasmania, Australia

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Grand Lodge of Scotland (Museum & Library)	Scotland
Lodge of the Golden Fleece 300 (UGLV)	Victoria, Australia
St Michael 2933 EC	Singapore

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## PRESIDENT'S REPORT

Greetings to all our readers and correspondents.

No one needs another reminder of the challenges each of us have faced, and I am confident, have overcome in 2020, but it's time to move positively forward!

December 2020 saw a well attended on-line Biennial General Business Meeting of the ANZMRC on Sunday 13 December, thank you to each who attended for your active participation. The results of the election carried out are published elsewhere.

The major item discussed at the December meeting was the forthcoming lecture tours in Australia and New Zealand. I take this opportunity to congratulate our NZ brethren on having developed their tour details, including selection of papers, venues, appropriate morning and afternoon teas, lunches, dinners, etc, well done!

As the cricket chant rings out "Come on Aussie, come on", so I call on the Australian Research Lodges to please rise to the challenge and let's get the Australian lecture tour details developed, we can do this and do it well. I look forward to hearing of your advice on progress which should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or [lordbiff@hotmail.com](mailto:lordbiff@hotmail.com).

From time to time I have been asked, by both younger members of Research Lodges of which I am a member and also by some members of the (non-Masonic) public, just what Masonic research can be done, "surely it's all already been done? My responses are along the lines that today is the present, but yesterday is already part of history and there is a growing volume of history already created but not yet written.

I am reminded that at the ANZMRC bi-annual conference in Canberra in 2008, a comment was made that we have so very few personal written Masonic histories and perhaps a small number of lodge members from each ANZMRC affiliated lodge could write their own personal Masonic history and have these collated into one ANZMRC sponsored publication, what a wonderful resource this would be to future Masonic researchers and sociologists!



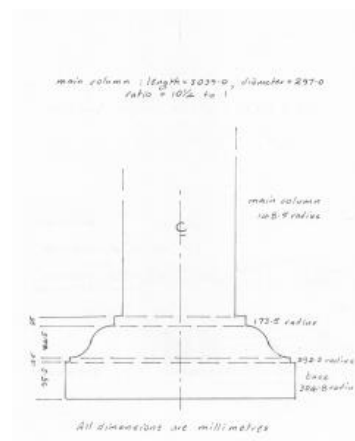
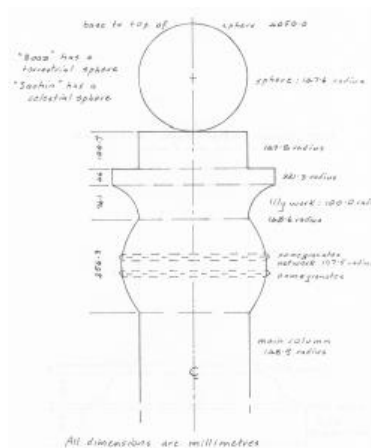
With this in mind I wrote part of my own Masonic history (journey) and presented it (“Masonic Green Connections”) at the ANZMRC bi-annual conference in Mandurah in 2010. Whilst I’m not advocating that personal Masonic histories need to be such as could be presented at one of our conferences, never-the-less I encourage our masonic brothers to consider writing up their own history, a starting point could be with your own Masonic curriculum vitae and then expanding its detail.

Other areas available for research is the history of your own Masonic lodge or the history of the building in which you meet, or the furniture contained in your Lodge Room.

The Launceston Masonic Centre, home of the Launceston Lodge of Research, is a case in point. This beautiful building was designed by Bro Harry Conway (future Pro. Grand Master of Tasmania, Irish Constitution), the design and construction occurring between 1882 and 1884 and preceded the formation of the Grand Lodge of Tasmania on 26 June 1890; the section at the front was built in 1935 and is now rented. In addition to Launceston Lodge of Research there are another five Lodges meeting in the Masonic Centre, and quite a few other Orders. My current interest is focussed on the furniture in the main Lodge Room.



I have carried out a series of detailed measurements of the columns located within the entrance of the Lodge Room, I’m a retired surveyor, so that’s the easy start!

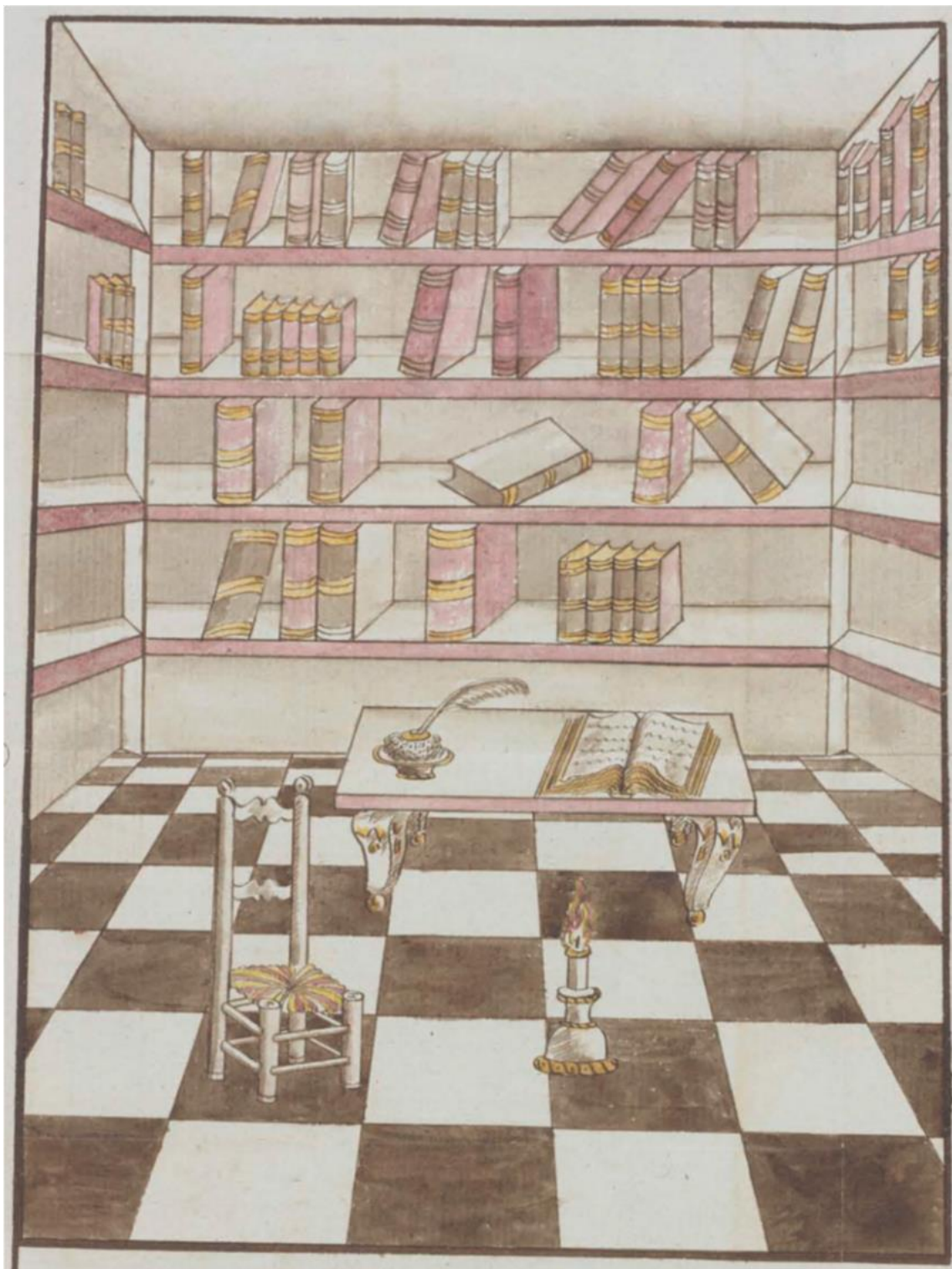


My personal small challenge now is to find the history of these columns!

My most important challenge is to the members of our Australian Research Lodges to develop a programme for the Australian leg of the 2021 lecture tour by RWBro John S Molnar PDGM. Below is the list of Bro John Molnar's Speaker Tour Papers/Talks:

1. The Master Masons Word (different theories about where this comes from and what it means)
2. History of Lodge Amoy (Lodge histories as representing social history)
3. What is Freemasonry For?
4. Esoteric threads of Freemasonry
5. Neo-Platonism and its influence on the Craft
6. History of Lodge Tullibardine in the East
7. Esoteric Holy Royal Arch paper – really only appropriate for Companions of the Chapter.

Ian Green  
President



*As a pattern for your imitation?*

A masonic library c. 1765?

*Chambre de preparation du Petit Architecte Inconnu,*  
from *Maçonnerie des Hommes*,  
Kloss Collection XXIV-567, CMC, Den Haag  
with thanks to Bro. Jac for permission to use.

WHICH LEADS US TO ...

## *I'M IN CHARGE OF OUR LIBRARY/MUSEUM... NOW WHAT?*

By Bro. Thomas L Hauder, Past Grand Master,  
Grand Lodge of Nebraska AF & AM.

If there is one thing that is nearly universal to Freemasonry worldwide, it's that we really like our books and artifacts! Virtually every grand jurisdiction and many subordinate lodges have a room or two full of donated books and artifacts that they refer to as their 'library and museum'. If you are like most jurisdictions or lodges, you can't really afford a full-time librarian/curator, so often what happens is someone gets talked into being the Brother that is responsible for the collection. And even more often, this Brother doesn't know a lot about being a librarian/curator. As the appointed librarian/curator, you likely have a lot of questions about how to run a Masonic library/museum. Such questions as: What are best practices? How do I keep the books from rotting away? What is the best way to display our artifacts? And much, much more! If you are the sole keeper of the library/museum, the loneliness of that position can seem daunting.

Fortunately, there is a worldwide organization dedicated to the preservation of Masonic books and artifacts that can be your resource and guide to making your collection the best it can be. This organization is the **Masonic Library and Museum Association**.

Since 1995, the Masonic Library and Museum Association (MLMA) has focused on member support for both large and small, public and private libraries and museums that have Masonic collections. Both organizations and individuals can join the MLMA and have access not only to quality online education regarding the science of libraries and museums, but membership also affords the chance to bring your questions to the group and get recommendations and help from a variety of amateur and professional librarians and curators. Have a problem? Put it to the group for discussion. Looking at a book or artifact and need to know more? Put it to the group. Trying to decide how to index, catalog and display your collection? Put it to the group.

The MLMA also holds a yearly meeting to bring the members together in person to share best practices, present new ideas and accomplishments and enjoy the fellowship of people with a passion for Masonic history!

And all of this is available to you or your organization for a small yearly fee of US\$30 for organizations and US\$20 for individuals. Membership is open to everyone, both Masonic and non-Masonic. All you need is a passion for preserving our history!

Please visit our website at <http://masonic-libraries.com> to find out more, see who our members are and sign up using the convenient online membership portal.

Notice of Interest: This item was submitted by MWBro Hauder at the request of the Editor, who is a member of the MLMA.



# AN APPEAL

TO THE

## INTELLECTUAL MASONS

OF

### TASMANIA.

BY HENRY MELVILLE.

#### APPEAL TO THE INTELLECTUAL MASONS OF TASMANIA.

THE undersigned, about two years since, was invited to this colony; and on his arrival fully anticipated that the masonic fraternity generally would co-operate with him in the laudable design of benefitting the order, by making known among the initiated the true mysteries of masonry. To his surprise and regret, the very brethren from whom he might reasonably have expected the greatest assistance most strangely opposed his progress. These brethren, without investigating the discoveries,—without, in fact, knowing anything at all about them,—denounced them as anti-masonic. That a class of intelligent masons has been formed it is true, and the members are all perfectly satisfied as to the mysteries. The class, however, is not sufficiently numerous to obtain the desired end; and, therefore, the undersigned makes this general appeal to all the intellectual brethren of the colony. He desires that his important discoveries may be fully examined; and if the examiners are satisfied that he has recovered the lost mysteries of masonry, then he considers the mystic knowledge ought to be claimed and adopted as belonging to the fraternity. If, however, there are any “apron brethren” who consider themselves to be still in “leading strings,” and, consequently, *cannot receive and adopt anything for the good of masonry* without the sanction of their maternal parent lodge—if such be the case, then the undersigned does not desire of such brethren that the lodges should receive the knowledge without sanction; but all he asks is, that the brethren will apply for such sanction. In order, however, that the lodges may make

faithful reports respecting the discoveries, it will be necessary to properly investigate them. The undersigned considers himself bound not to divulge the mysteries to any but duly initiated masons. If the knowledge is masonic, the brethren are bound to secure it: if, on the contrary, the brethren reject the discoveries, then the undersigned can publish them for the benefit of himself and mankind generally.

The brethren of the class referred to have addressed the Right W. the Grand Master of Scotland on the subject, there being no lodge here under the Scotch constitution. In their communication to him, they assert that “*they do not hesitate to aver that the discoveries relate to the long lost mysteries of the order.*” The class did not address either the Right W. Grand Master of England or Ireland, inasmuch as their representatives are in the colony.

The manner in which the masons of Tasmania may proceed respecting the discoveries is of vast importance, and their proceedings will either be applauded or censured by the masonic world. If they do their duty to their order, they will hereafter be considered the pioneers of regenerated masonry, and their names will be enrolled on the records of every Grand Lodge in the Universe.

HENRY MELVILLE,  
Hobart Town,  
Tasmania.



# *A HANDBOOK OF FREEMASONRY*

Compiled by Bro. W Borlase Stevens, PM

[Published in Brisbane in 1868]

Part II of several.

## CHAPTER IX.

### The Ceremony of Opening and Closing a Lodge.

In all regular assemblies of men, convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are insignificant, but their effects are sometimes important. "When they impress awe and reverence on the mind, and engage attention, by external attraction to solemn rites, they are interesting objects. These purposes are effected from judicious ceremonies, regularly conducted, and properly arranged. On this ground, they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well; and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a Lodge with solemnity and decorum, is therefore universally adopted among Masons; and though the mode in some Lodges may vary, still an uniformity in the general practice prevails in every Lodge; and the variation, if any, is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason; especially of those who have the honor to rule in our assemblies. To persons thus dignified, every eye is directed for propriety of conduct and behaviour; and from them, our Brethren less informed, will naturally expect to derive examples worthy of imitation.

From a share in this ceremony no Mason is exempt. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to business.

No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our care is first directed to the external avenues of the Lodge, and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity.

By certain mystic forms, of no recent date, they intimate that we may safely proceed.

To detect impostors among ourselves, an adherence to order in every part of the Masonic business is always preserved, and the Lodge is opened and closed in solemn

form.

At opening the Lodge, two purposes are effected; the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and every eye is fixed on that object from whose radiant beams light only can be derived.

Hence in this ceremony we are taught to adore the God of Heaven, and to supplicate his protection on our well meant endeavours. Thus the Master assumes his government in due form, and under him his Wardens, who accept their trust after the customary salutations, as disciples of our general patron. After which the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

In cases where the Lodge is to be opened in the Third degree, the Master must beware of the solecism of rushing at once into that step without working up through the two preliminary degrees<sup>1</sup>; or, more plainly, he cannot legally open a Lodge in the Second Degree, without going through the ceremony of the First, nor in the Third until he has passed through the other two; and if a Lodge, open in the Third, is to be resumed in the First, the two superior Degrees must be closed gradually and in order before the business of the preliminary degree can be entered on, for it will not be necessary to re-open it. And the law is the result of common sense; for if a lodge be opened in either of the superior grades, what becomes of the Entered Apprentices, if any should happen to be present? they can take no part in the proceedings, and must in fact withdraw; because they have no more title to enter the lodge of a Master, or Fellow Craft Mason than one of the profane, and ought not to be present during the performance of any portion of the ceremonies.

A Master Mason's Lodge is technically said to be opened on the centre, because the brethren present being all Master Masons are equally near and equally distant from that imaginary central point, which, amongst Masons, constitutes perfection as it is enunciated in the Pythagorean or Masonic triangle. Neither of the preliminary degrees can assert the same conditions, because the Lodge of an entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either.

At closing the Lodge a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. the necessary degree of subordination which takes place in the government of a Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and his blessing invoked in behalf of the whole fraternity. Each brother faithfully locks up the treasure which he has received in his own repository; and, pleased with his

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<sup>1</sup> The expression "by the power in me vested" is very frequently, and very inconsiderately, made use of; - a W.M., no doubt, possesses the power of closing the Lodge at any moment, by exercise of his sole will and pleasure, but he must do so in due and ancient form.



reward, retires to enjoy and disseminate among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country and distinguishes all their meetings. Hence it is arranged as a general section in every degree, and takes the lead in all our illustrations.

## CHAPTER X.

Prayers used at Opening, Closing, &c.

### OPENING FIRST DEGREE.

1.- Brethren ! Before I declare the Lodge opened, let us invoke the assistance of The Great Architect of the Universe in all our undertakings. May our labours, thus begun in order, be conducted in peace, and closed in harmony.

Response. So mote it be.

OR

2.- May the favour of Heaven be upon this meeting ! and as it has happily begun, may it be continued in order, and closed with harmony.

Response. So mote it be.

The W M. then in the name of The Great Architect of the Universe declares the Lodge duly opened for the purposes of Freemasonry in the First Degree.

### INITIATION.

Vouchsafe thine aid Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this candidate for Freemasonry may so dedicate and devote his life to thy service, as to become a true and faithful Brother amongst us. Endue him with a competency of thy Divine wisdom, so that, assisted by the secrets of this our Masonic art, he may be the better enabled to display the beauties of true godliness, to the honor and glory of thy holy name.

Response. So mote it be.

### CLOSING FIRST DEGREE.

1 .-Brethren ! Before I declare the Lodge closed, let us with all reverence and humility express our gratitude, for the favors already received. May he continue to preserve the Order, by cementing and adorning it with every social and moral virtue.

Response. So mote it be.

OR

2 - May the blessing of Heaven rest upon us and all regular Lodges: may brotherly love prevail and every moral and social virtue cement us.

Response. So mote it be.

### OPENING SECOND DEGREE.

Brethren ! Before I declare the Lodge opened, let us fervently supplicate the Grand Geometrician of the Universe, that the rays of Heaven may shed their benign influence over us, to enlighten us in the paths of virtue and science.

Response. So mote it be.

The W.M. then, in the name of the Grand Geometrician of the Universe, declares the Lodge duly opened *on the Square* for the instruction and improvement of Craftsmen.

#### PASSING,

We supplicate a continuance of thine aid, O merciful Lord, on behalf of ourselves and him who kneels before Thee. May the work thus begun in Thy name, be continued to Thy glory, and be evermore established in us by obedience to Thy Divine precepts.

Response. So mote it be.

#### CLOSING 2nd DEGREE.

Brethren ! Before I declare the Lodge closed, let us humbly invoke the continued blessing of the Grand Geometrician of the Universe on our Fraternity. Let us remember that wherever we are and whatsoever we do, He is always with us, and His all-seeing eye observes us. While then we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duties towards Him with fervency and zeal.

Response. So mote it be.

#### OPENING 3rd DEGREE.

Brethren ! Before I declare the Lodge opened let us humbly supplicate the blessing of The Most High. May the labors of our present convocation be so conducted that the result thereof shall be acceptable to Him and honorable to our ancient Fraternity.

Response. So mote it be.

The W.M. then in the name of The Most High declares the Lodge duly opened on the Centre, for the purpose of Freemasonry in the third degree.

#### RAISING.

1.-Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things were first made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation, assembled in Thy Holy name, the continued dew of Thy blessing. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude, that in the hour of trial he fail not, but passing safely under Thy protection through the valley

of the shadow of death, he may finally arise from the tomb of transgression to shine as the stars for ever and ever.

Response. So mote it be.

OR

O Lord, direct us to know and serve Thee aright! prosper our laudable undertakings; and grant that as we increase in knowledge, we may improve in virtue, and still further promote Thy honor and glory.

Response. So mote it be.

### CLOSING 3rd DEGREE.

Brethren, - Before I declare the Lodge closed, let us unite in humbly acknowledging our dependence on the Most High. May His right hand be as a shield and buckler to us against the assaults of our enemies, and at the final day, may each and every one of us be raised, through the merits of the Lion of the tribe of Judah, to the celestial Lodge above, where the Supreme Grand Master for ever presides, -for ever reigns.

Response. So mote it be.

Prayer used at the Installation of a Master of a Lodge.

Almighty, Eternal, and Most High God, vouchsafe thine aid to this our solemn rite, and grant that the worthy and distinguished Brother who is now about to be numbered amongst the rulers of the Craft, may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce obedience to Thy law. Sanctify him with Thy grace, strengthen him with Thy mighty power, and enrich his mind with true and genuine knowledge, that he may be enabled to enlighten the Brethren and consecrate our meetings to the honor and glory of Thy most holy name.

Response. So mote it be.

## CHAPTER XI.

### CHARGES.

#### On the Management of the Craft in Working.

Masons employ themselves diligently in their sundry avocations, live creditably, and conform with cheerfulness to the Government of the country in which they reside. The most expert Craftsman is chosen or appointed Master of the work, and is duly honoured in that character by those over whom he presides.

The Master, knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards according to merit.

A Craftsman who is appointed Warden of the work under the Master, is true to the Master and fellows, carefully oversees the work, and the brethren obey him.

The Master, Wardens, and brethren are just and faithful, and carefully finish the work they begin, whether it be in the first or second degree; but never put that work to the first which has been appropriated to the second degree.

Neither envy nor censure is discovered among Masons. No Brother is supplanted or put out of his work, if he be capable to finish it: nor can any one with equal advantage to the Master, finish the work begun by another.

All employed in Masonry meekly receive their reward, and use no disobliging name. "Brother" or "Fellow" are the appellations they bestow on each other. They behave courteously within and without the Lodge, and never desert the Master till the work is finished.

Laws for the Government of the Lodge. To be rehearsed at opening the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among Masons; you are freely to give such mutual instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to a gentleman were he not a Mason; for though as Masons, we rank as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to it, especially if he has deserved well of the fraternity, who always render honor to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged; the Master or Wardens are not to be interrupted, or any Brother who is speaking to the Master; but due decorum must be observed, and a proper respect paid to the Master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge carried on with order and regularity. Amen. So mote it be.

Charge at Initiation into the First Degree.

BROTHER----,

As you have passed through the ceremony of your initiation, let me congratulate you on being admitted a member of our ancient and honourable Institution. Ancient, no doubt it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be - a s, by a natural tendency, it conduces to make those so, who are obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests - *the practice of every moral and social virtue*; and to so high an eminence has its credit been advanced, that in every age, monarchs themselves have been promoters of the Art; have not thought it derogatory to their dignity to exchange the sceptre for the trowel; have patronised our mysteries and joined in our assemblies.

As a Freemason, let me recommend to your most serious contemplation the volume

of the Sacred Law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. *To God*, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support.

*To your neighbour*, by acting with him on the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities and soothing his afflictions, and by doing to him, as in similar cases you wish he would do to you. And *To yourself*, by such a prudent and well-regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert those talents wherewith God has blessed you, as well to his glory as the welfare of your fellow creatures.

As A CITIZEN OF THE WORLD, I am to enjoin you to be exemplary in the discharge of your *civil* duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any State which may for a time become the place of your residence, or afford you its protection; and above all, by never losing sight of the allegiance due to the Sovereign of your native land - ever remembering that nature has implanted in your breast a sacred and an indissoluble attachment towards that country, whence you derive your birth and infant nurture.

As AN INDIVIDUAL, let me recommend the practice of every domestic as well as public virtue, Let PRUDENCE direct you! TEMPERENCE chasten you! FORTITUDE support you! and JUSTICE be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have already been amply illustrated BENEVOLENCE and CHARITY.

Still as A FREEMASON, there are other excellences of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are SECRECY, FIDELITY, and OBEDIENCE.

SECRECY consists in an inviolable adherence to the obligation you have entered into; never improperly to disclose any of those Masonic Secrets, which have now been, or may at any future period be, intrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your FIDELITY must be exemplified by a strict observance of the constitutions of the fraternity; by adhering to the ancient landmarks of the order; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree; and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honour on your choice.

Your OBEDIENCE must be proved by a strict observance of our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour in the Lodge; by abstaining from every topic of political or religious discussion; by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren; and by a perfect submission to the Master and his Wardens while acting in the discharge of their respective offices.

And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to become respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a member; that you will more especially study such of the liberal arts and sciences as may lie within the compass of your attainments, and that, without neglecting the ordinary duties of your station, you will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this Charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of TRUTH, of HONOUR, and of VIRTUE.

#### Charge at Passing to the Second Degree.

BROTHER ... ,

Being advanced to the Second Degree of the Order, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are now bound to discharge; or enlarge on the necessity of a strict adherence to them; as your own experience must have established their value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will not only conform to the principles of the Order, but steadily persevere in the practice of every virtue.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of "Geometry," which is established as the basis of our Art. Geometry, or Masonry, originally synonymous terms, is of a Divine and moral nature, and enriched with the most useful knowledge; whilst it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; you are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration.

The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate, or aggravate, the offences of your Brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy.

As a Craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture, under the superintendence of an experienced Master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers, qualify yourself to become a useful member of Society, and, like a skilful Brother, strive to excel in what is good and great.

All regular signs and summonses given and received, you are duly to honour, and punctually obey, inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of Brethren and Fellows, to the utmost of your power and ability; and on no account to wrong them, or see them wronged, but timely to apprise them of approaching danger, and view their interest as inseparable from your own.

Such is the nature of your engagements as a Craftsman; and these duties you are now bound, by the most sacred ties, to observe.

#### Charge on being Raised to the Third Degree.

BROTHER

Your zeal for the institution of Freemasonry, the progress which you have made in the Art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem.

In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of Brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care. With this view, therefore, you are always to recommend to inferiors obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient landmarks of the Order, which are here intrusted to your care, you are to preserve sacred and inviolable, and never suffer an infringement of our rites, or a deviation from established usage and custom.

Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce, by example and precept, the tenets of the system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. By this exemplary conduct you will convince the world that merit has been your title to our privileges; and that on you our favours have not been undeservedly bestowed.

Charge-To be rehearsed at Closing the Lodge.

When the Lodge is closed, you are to indulge yourselves with innocent mirth, and carefully to avoid excess. You are not to compel any Brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to avoid immoral or obscene discourse, and at all times support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated; and, if necessary, you are to waive a discourse and manage it prudently, for the honour of the fraternity.

At home in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends, or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not lie neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among Masons, that you may not be imposed upon by an ignorant or false pretender, whom you are to reject with contempt, and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine Brother, you are to respect him; if he be in want, you are, without prejudice, to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment; however, you are never charged to do beyond your ability, only to prefer a poor Mason, who is a good man and true, before any other person in the same circumstances.

Finally, these rules you are always to observe and enforce, and also the duties which have been communicated in the Argument; cultivating brotherly love, the foundation and cope-stone, the cement and glory of this ancient fraternity; avoiding upon every occasion wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, but not further. Hence, all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen. - So mote it be.



### Another Charge at Closing<sup>2</sup>.

BRETHREN ! You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every Brother who shall need your assistance. Remember that you have promised to remind him in the most tender manner of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid and favourable circumstances. Is he justly reprehended? Let the world observe how Masons love one another. These generous principles are to extend further. Every human being has a claim upon your kind offices. “Do good unto all. Recommend it more especially to the household of the faithful.”

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honourable institution.

Let it not be supposed that you have here “laboured in vain and spent your strength for nought; for your work is with the Lord and your recompense with your God”.

Finally, Brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you.

Amen. - So mote it be.

## CHAPTER XII.

### The Government of the Lodge.

The government of a Masons’ Lodge is vested in *Three Superior Officers*, who are seated in the East, West, and South, to represent the rising, setting, and meridian Sun. They are distinguished by significant jewels, which are highly emblematical of their respective duties, and depicted by Three Lesser Lights, which symbolise the Sun, the Moon, and the Master; to intimate that as the Sun rules the day, and the Moon the night, with undeviating regularity, so ought the Master to rule with equal precision; that order and harmony may be as visibly displayed in a Masons’ Lodge as in the uniform movements of the celestial system. Hence we find that the Master’s authority in the Lodge is despotic as the Sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course, until the declaration is promulgated that time shall be no more.

To this purpose, the old Regulations of Masonry provide that “the Rulers and Governors, supreme and subordinate of the ancient Lodge, *are to be obeyed* in their

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<sup>2</sup> This beautiful Charge is extracted from an American work, entitled “The Masonic Trestle Board,” and is very similar to that used on closing a R. A. Chapter.

respective stations by all the Brethren, according to the old charges and regulations, *with all humility, reverence, love, and alacrity.*” And in the same code, directions are given to the Brethren as follows: -”You are not to hold private Committees, or separate conversation, *without leave from the Master*, nor to talk of anything impertinently or unseemly, nor interrupt the Master or Wardens, or any other Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language on any pretence whatever; **BUT TO PAY DUE REVERENCE TO YOUR MASTER, WARDENS, AND FELLOWS** and put them to worship.”

As a fundamental recommendation, let both Officers and Brethren be, on all occasions, strictly observant of the immutable Rules of Masonry, and the ordinances of the Grand Lodge. Without a uniform attention to discipline, no society can expect to be permanently successful; discipline can only be supported in all its beauty and all its efficacy by pursuing, in an undeviating course, that line of conduct marked out by the wisdom of our superior governors, and laid down in broad characters in the Book of Constitutions. Subordination to lawfully constituted powers is the law of nature. It may be traced in every civil institution which divine or human wisdom has established for the common good of man.

There are many minor points necessary to be observed towards ruling and governing a Lodge of Masons with complete success. The Master and Officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness; for correct conduct in Officers will invariably produce a corresponding accuracy in the Brethren. Nothing tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last. If there be not an absolute certainty that the Lodge will be opened, and the minutes read at the proper hour, it must be expected that the members will visibly relax in point of punctuality, and in the end fall away altogether. If the system is to be kept vigorous and healthy, activity and address, perseverance and energy, are required on the part of its principal functionaries; for if once they allow the body, of which they are the head, to become lax and feeble, decay and dissolution are the inevitable consequences. Let the three superior officers diligently and conscientiously perform *their* duty, and then there will be little fear of irregularity or defection on the part of the inferior members.

The same policy will dictate the impropriety of exceeding the prescribed time of closing the Lodge. Late hours are always objectionable; but they are more particularly so when applied to Masonry. The Institution being founded in secrecy, a natural prejudice arises, and is cherished in the bosom of your families, which can be softened and nullified only by early hours and correct conduct in all our Masonic transactions. But how are those suspicious prejudices, nourished by an untimely return to our homes, after a meeting protracted, perhaps, by intemperate

discussions, in which hostile and unbrotherly passions have prevailed, wholly dissonant with the benign principles of the Order we professedly meet to illustrate and enforce. The usual routine of business may always be performed within the proper limits.

The possession and exercise of authority is a matter of honorable and proper ambition in every Brother who really prizes the Institution into which he has been admitted, and who wishes to render his Masonry productive of its legitimate fruits - the moral improvement of his mental faculties. It is to be regretted, however, that this ambition, so praiseworthy when exercised within due bounds, is too frequently indulged, even to an unlimited extent, by Brethren who, though in other respects worthy, do not possess the requisite talent or industry to confer distinction. Or, in other words, the ambition is more frequently for the office than for the qualification to execute it with credit to themselves or benefit to the community over which they have been called on to preside.

If the superior Officers of a Lodge be unacquainted with the principles of the Institution, it can scarcely be expected to prosper. Should the Master be ignorant of his work, the Brethren will soon learn to despise his authority. To speak in the technical language of Masonry, if he be unpossessed of the art of drawing designs, how are the Fellow-Crafts to execute, or the Apprentices to be instructed? In the discharge of his momentous duties, he is expected to rule and govern his Lodge with the same precision and effect as the Sun rules the day and the Moon the night; else how can he be consistently classed with those two great luminaries? Why is he stationed in the East, but because, as the East is a place of light, it is his duty to enlighten the understanding of his Brethren? And how can he discharge this paramount obligation unless he himself is fully imbued with the true principles of Light?

To maintain his authority, the Master of a Lodge must possess talent - moral virtue - and courtesy blended with firmness. He must teach both by precept and example, Faith the most lively, Hope the most pure, Charity the most unfeigned. He must inculcate temperance unmoved, except by the delights of science; Fortitude, unshaken alike by prosperity and adversity; Prudence, united with inflexible Justice; and he is bound to instruct the Brethren in the development of that mysterious and important fact, that man was not created to promote the selfish purposes of his own interest alone, but to use his best endeavours to advance the welfare of others; and, above all, to elucidate that leading secret of Freemasonry - the absolute necessity of acquiring a practical knowledge of ourselves.

If, then, it be the Master's province to instruct others, he must be conscious that ignorance in himself is totally inexcusable. He cannot enforce on the younger Brethren the necessity of ruling and governing their passions - of keeping a tongue of good report - of practising all the duties of morality and social order - unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of

Truth will stand for nothing; if he be not charitable, he cannot consistently recommend the practice of Relief; nor if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic system - Brotherly love or Charity - that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention.

Without the essential qualifications, the Chair will be bereft of its influence; the Master's authority will be disregarded by the Brethren; and disorder and disunion, though delayed, will not be the less certain to ensue.

Something more is necessary to constitute a perfect Master than the mere competency to repeat certain forms of opening, closing, qualifications and lectures. These, though absolutely essential, are but the technical trappings of a ruler in Masonry. Sterling good sense, accomplished manners, long experience, a perfect knowledge of man and things, calmness and command of temper, prudence and foresight, added to a graceful and natural flow of eloquence, are unitedly necessary to form an efficient Governor of the Craft; and he who assumes this high and most important office without possessing the greater part of these essentials, is in danger of exposing himself to the animadversion, if not to the ridicule, of his Brethren.

*To be continued.*

## *THE DAY-SONGHURST CORRESPONDENCE*



Most Wm. Bro. W. R. DAY, P.G.M.

Bro WR Day was a Masonic researcher and, I believe, the first Australian contributor to *AQC*. His paper on the Kirkwall Scroll was published in vol. 38 [1925]. Prior to that publication, he corresponded with the Editor of *AQC*, Bro WJ Songhurst, on the topic. Thanks are extended to Bro Robert Taylor, the Grand Lodge Librarian of UGL NSW&ACT, for his permission to publish the letters in the collection.

Box 75 G.P.O.  
SYDNEY, 24th October 1924

Dear Bro. Songhurst,

Once again I venture to trespass on your time & ask for your assistance in a matter where I have come to a dead end or rather two. I have been carefully investigating the Kirkwall Scroll & hope, if I can complete my work to send you some NOTES on it that may prove of interest. I want to make them as possible, & to demonstrate a theory of origin. Briefly this is that owing to a 'mistake' the original design not carried out, to give some idea of what the original design probably was, & to show how the 'mistake' may have occurred.

Meantime I am stuck on two points. First I am working on the reproduction in A.Q.C. x. 80 & that shows the cypher in the 5th panel (R.A.) too small to enable me to be certain as to its interpretation. Would it be troubling you too much to forward the enclosed letter to the Secretary of the Kirkwall Lodge, telling him that I am, so far as you know, a respectable Brother, & asking him to supply me with the information asked for which he can get without much trouble. If you will read my letter (to him), you will see that I have discovered a date on that panel of 1799, a fact which may interest Bro. Dring (vide A.Q.C. xxix, 276). I want to verify this date from the other portion of the cypher, if I can succeed in making out its key as I believe I can.

May I also crave your own help as to the sixth panel? I can make out the left side of it which is Ex. Master as worked in both N.S.W. & Scottish Chapters here. It shows the burning bush with the Sacred Name, the rod & serpent, & the leprous hand. The third sign, the pouring of the water has been 'cut off.' But what of the right side of the panel? All I can get out of it is that it is a 'Solomon' degree, shown by the Scriptural Text 'I am the Rose of Sharon & the Lilly of the Vally' as got from the cypher & the word Jahdadaiah which is the last line in the cypher. This is a variant of Jedidiah (Beloved of the Lord) a name given to Solomon in 2 Sam. xii. 25. The quotation above is from Song of Solomon ii. 1. (cf. 2 Chron. 2. 11 'Because the Lord hath loved his people' [Mark]).

The change in the pavement seems to point to a different degree from the Excellent. Could it be the Super Excellent of which I can get no trace here? Mark has been suggested to me, from the two symbols on the right, but I am very doubtful. It must not be forgotten that this panel has been cut down, & in the process the special

implement of the J.W. may have disappeared.

You may be interested to know that I have come across a similar apron to that of which Bro. Byatt of Melbourne sent you a photo (A.Q.C. xxii, 189) with the prints almost as clear as those in the Provisional Warrant reproduced in A.Q.C. xxiv. But it has this rather interesting difference. His ribbon is blue, while the Sydney ribbon is the 'rainbow' of the Ark Mariner. I am exchanging notes with him on the question & may send you a photo of the Sydney one later on. History is unfortunately nil.

Let me conclude with best wishes for Xmas & the New Year.

Your's fraternally

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Box 75, G.P.O  
SYDNEY, 24<sup>th</sup> October 1924

To Brother Secretary,  
LODGE KIRKWALL KILWINNING (S.C.)

Dear Sir & Brother,

My masonic studies have led me to investigate the famous Scroll belonging to your Lodge, for which I have to rely on the reproduction Bro. Speth published in A.Q.C. Vol x. p. 80. As this is on a scale of about 1 to 8, I am in a difficulty as to the actual cypher used in the fifth panel from the top (R.A.). Attached I send the characters so far as I can make them out & as I believe them to be, together with a possible reading. Might I ask you to be good enough to compare my reproduction with the original Scroll & let me know which is correct?

Meantime may I send you some information. This cypher is in two parts. The first consists of tri-lineal characters, which I believe to represent letters, while the second consists letters which represent numbers. If you take the letters of the alphabet from R to Z & write under them the first nine natural numbers, you will find that those four letters S T S Z will represent the number 2329. This is a R.A. date & deducting 530 from it we get 1799 - I suggest as the probable date of the Scroll.

There is a possibility that the deduction should be 529, but I hope to settle this if I can succeed in decoding the rest of the panel cypher. You will see the importance of definitely deciding whether the strokes in the characters are straight or slanting, which is where my difficulty lies.

I venture to think that two persons were concerned in the production, the first a learned Cleric & the second a painter who endeavoured to carry out the design. I hardly like to put you to the trouble of a search, but it would certainly be interesting to know if there were two such Brethren upon the Register of your Lodge at about the date mentioned.

I may add that if my investigations turn out satisfactorily it is my intention to send them to Bro. Songhurst with a view to obtaining a searching criticism upon them. In conclusion may I express my apologies for putting you to trouble in the matter & convey to you & to the Wor. Master & Brethren of your Lodge my fraternal good wishes.

Your's fraternally

P. G. S. W. (N.S.W.)

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10th December, 1924

W.R. Day, Esq.,  
SYDNEY, N.S.W.

Dear Bro. Day,

It is a pity that Archdeacon Craven, who communicated the note to A.Q.C. in 1897, has recently died. He would have been much interested in your investigation of the Kirkwall Scroll. I have however sent your letter to the Secretary of the Lodge at Kirkwall and shall be interested to hear if the information he gives helps you to fix a date. At present I very much doubt if it is anything like as old as you suggest. Of course one has to bear in mind that the brother who made the copy for us mentioned that some of the wording looks very much more modern than the rest, and so some of the emblems which seem to me of last century may have been added later.

I do not follow you when you say that the sixth panel has been cut. If you mean that the actual panel has been cut, then I need only remind you that the entire width of the linen runs throughout from top to bottom. If you mean that the draughtsman only put a portion of the design on the cloth, leaving out portions on each side, I can only express my doubts. Some of your translations of the emblems are good, and the 'leprous hand' is certainly ingenious. The right side of the panel has nothing which I recognise as belonging to the Super Excellent. Some might perhaps refer to the Select Master, but it is not too obvious.

With all good wishes,

Yours fraternally,

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Box 75, G.P.O.,  
SYDNEY, 8th August 1925

Dear Bro. Songhurst,

You may perhaps have been wondering whether you were going to hear any more from me as to the Kirkwall Scroll. The work has been at a standstill for two reasons. First I did not receive any reply to the letter to the Kirkwall Lodge, which you were good enough to send on. And second I have had plenty of other masonic work during the last six months. At our December Communication Grand Lodge appointed me as one of a Committee of five to revise the Regulations in our Book of Constitutions & this has meant a considerable amount of work. The Committee has now finished, its work, except for what may arise when the Regulations are/being considered by Grand Lodge.

Consequently I can once more turn my attention to the Scroll. I am sorry that my work will be incomplete as the decoding of the R.A. cypher is concerned, but I will show the lines on which I have been working, so that some Brother who can get a sight of the original may be able to complete or disprove my theory.

There is one symbol which has been bothering me for a meaning, & that is a bridge of three arches over a river. It is apparently associated with K.T. or something of that kind but enquiries in that direction here have led to nothing, except the story of Z. in the Red Cross of Babylon. This is illustrated at the bottom of the Red Cross certificate in A.Q.C. xix. 2. A plain bridge without additions is shown in the Jewel in A.Q.C. xiv. 136 - unless we assume the cock is to be associated with it. I have another plain specimen in a banner or fire screen worked in silk on linen, at present in the custody of our G.L. I will send you a photo of this as its material & some of its emblems are reminiscent of Kirkwall.

A bridge with a serpent, on cross appears in the Ark Mariner warrant in A.Q.C. xxiv. 98 - the plate being also used for the printing of aprons, of which we have one here & another in Melbourne. Then in Kirkwall (A.Q.C. x. 80) we again have the serpent on the cross & other figures & symbols, the interpretation of which is not very difficult. The only question is why they should be doing their particular set of reconciliation on a bridge: I can also remember that the bridges over the Norfolk rivers are in several cases of a three arch type. Acle I am certain of, Wroxham I think is the same, while Potter Heigham has a curved arch in the centre & two small pointed ones each side. Quite possibly the former is of later date. Mackey's Encyclopedia under "Bridge Building of the Middle Ages" has a collection of statements for which no evidence is offered. Let us hope they are more accurate than his geography in the article on the Ephraimites!

Mention of the last reminds me that I have been doing a little investigation into the allegations made against these people in the 2nd T.B. In my opinion they have been grossly slandered. I am lecturing on the question in my own Lodge next month but do not intend to publish. I am a devoted student of the Old Testament & bewail my



ignorance of Hebrew which it is now too late to learn.

I know that you like to have your records up to date so will you please record that I now hold the rank of Past Dep. Grand Master. This was conferred upon two of us last month on the occasion of the G. M.'s Installation. The 'services rendered' in my case were the production of Masonic Jurisprudence & the work I have put in on the revision of our Regulations. The honour came quite as a shock for neither my colleague nor I had the slightest suspicion of anything of the kind.

Please accept all good wishes from

Your's fraternally,

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17th September, 1925

W. R. Day, Esq.,  
SYDNEY

Dear Bro. Day,

It is nearly twelve months since I received your last letter and I had quite forgotten that you were interesting yourself in the Kirkwall Scroll. Now your letter of 8th August reaches me and I have been looking up the earlier correspondence so as to refresh my memory. I see that you then established a date 1799 for the Scroll which I doubted, as the characters look to me much more like a very, very, bad attempt to write I H V H in Hebrew. I have frequently seen them on hand painted aprons where however the letters looked more like 1777, and I have been similarly assured that they represented the date of the work.

That the Scroll may be of 1799 I do not deny. Anyway I consider it must be later than 1764 because of the use of the Arms of the Antients, which I believe were first published in the Ahiman Rezon of that year. You might however suggest that an expert should examine the linen carefully and see at what time it was probably woven. Perhaps that would not help very much as it might have been in hand for many years before it was brought into use, and it seems useless to try, if you get no reply from the Lodge.

I see no reason to doubt that the bridge is intended to represent the degree of Red Cross Knight, or Knight of the Sword, of the East, and of the East and West, otherwise the Red Cross of Babylon. You say "The only question is why they should be doing their particular act of reconciliation on a Bridge". But surely if you imagine that the Bridge was the only connection between two countries whose boundaries were marked by the river beneath, there must be some "reconciliation" between guards and strangers who attempted to cross. Moreover is it so certain that the two individuals are not attempting to belabour each other with their fists?

I doubt if there is any particular symbolism intended by the arches. Would not that be the most reasonable form? One arch would span the stream and the others would carry the level to the tops of the banks on each side. I do not think the Bridge has anything to do with the K.T. except that perhaps the R.A. with its attendant degrees may then have been preliminary qualifications.

I do not know how you intend to whitewash the Ephraimites but it would probably be unfair to lay any blame on Masonic tradition. I should expect to find the same take in the works of early commentators.

Clearly you have been very busy in your special Masonic work, and I am pleased that this has been recognised by your appointment as P. Dep. G.M.

You may by chance come across Bro. P.E.T. Thomas a P.M. of my Mother Lodge, who has just gone out to Sydney on business. If he should happen to attend any of your meetings you might give him a handshake from me.

With all good wishes,  
Yours fraternally,

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16th February, 1927.

W.R. Day Esq.,  
SYDNEY.

Dear Bro. Day,

I have now had another opportunity of reading your paper again. You seem to have made out a very fair case, but my difficulty is to judge the effect of your conclusions in fixing a date for the Scroll. Apparently you would make it as of round about 1800 and this I should think is quite likely. But of course this does away with most of its evidential value, and shews it to be merely the work of an ignorant and illiterate man - certainly not an expert either as a designer or a copyist.

I am very doubtful if I shall be able to use the paper in our Transactions within a reasonable time. I must cut things down a bit until I have got the issue once more up to date. I have therefore wondered if the "Masonic Record" would care to print it. I will find out, but will get your consent before putting it actually into their hands. It will be costly to set up with all the illustrations.

I am glad to know that you are keeping busy with reading and writing - the former certainly on very varied subjects, sane and otherwise. Here I continue to try to keep things going in spite of many difficulties, one being the lack of ample means. So do not hesitate to introduce new members to the Correspondence Circle. They will always be welcome.

Yours fraternally

---

7th July, 1927

W. R. Day, Esq.,  
SYDNEY.

Dear Bro. Day,

Again I have to apologise for apparent neglect of your letters, as I see I have those of the 21<sup>st</sup> February and 4<sup>th</sup> April still unanswered.

I at once withdrew the paper from the Masonic Record people, who were quite willing to publish it, and I have now arranged that it shall go in A.Q.C. in part 3 of the current volume.

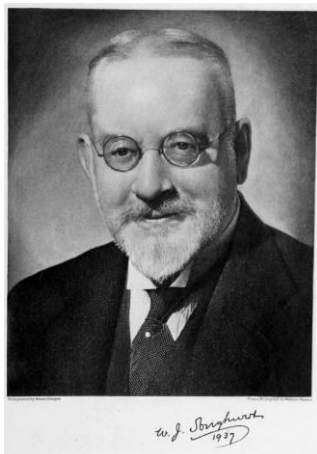
Here and there I have altered a word in the paper, but the only serious excision has been the portion relating to the Cherubim, as supporters of the Arms of the Antients. It occurs to me that you did not perhaps realise that the Cherubim were intended to represent the Body of a Man, the Mane of a Lion, the Wings of an Eagle, and the Hind Legs of an Ox, and so your comparisons of different representations seemed rather out of place.

It is quite true of course that the mane is at times represented only by more or less short or shaggy hair, but this I believe was purely accidental. In this connexion I have in mind a medal issued a few years ago by our Grand Lodge. The mane showed quite well on a large drawing, but when it was reduced in size it disappeared almost entirely much to the annoyance of the Grand Lodge Authorities. It was then too late to make the alteration.

You will understand that I can say nothing definite about the R. A. matter while it is still under discussion in Committee, but you are of course aware that Scotland is recognised by us in spite of the absence of the qualification to which you refer.

Yours fraternally,

---



# ***HYPOTHESIS TESTING THE COMMON GOOD AND WHAT IT MEANS FOR FREEMASONRY***

by Bro Philip J Purcell [philpurc12@gmail.com]

Canberra, Australia, March 2021

This paper introduces the study. The complete version will be posted to the Linford Lodge of Research website [<https://linfordresearch.info/>] in about a month's time. The latter adds technical discussions on literature, metrics, test method and results, and a full reading list. A set of data work sheets is available on request. My thanks to a local Lodge for sharing data and to Linford LoR for pointers to Masonic research papers. Interpretations are mine, not those of any group, or the cited researchers, nor any other person.

## **Abstract**

The study values how public and Masonic groups express their common good. It tests data and method founded on demographic theories. The standard suite of tests run in MS Excel. This asks how change is viewed as either open or closed ended, then the effect on preferences and choices. Social sciences help shape data to form, factor, graph and test trend lines. A null hypothesis H1 proposes group views of the common good not driven by a static grand design H0. They may prefer an open path H2, or a H0+H2 hybrid H3. Note, that does not preclude philosophy. All disciplines have a philosophy. They shape outcomes including how groups and their factors deal with chance and feed-back loops. When tested, the data points across groups prove to be reliable and comparable. The group result most open to chance is ritual, then Lodge, followed by the public, but for complicated reasons. Demoting the grand design improves outcomes as people prefer not to sit on old trend lines. They need new content to adapt and express culture. The cause and effects on display do correlate. When Lodge focuses on the internal business this does accommodate chance. Linkages are strong, but of moderate effect. That is due to the influence of external factors like paid working hours, a public media with an independent mind, and because internally ritual, education and research are tightly held. Yet, public media and Masonic ritual have the highest potential fractal complexity. Their mixing with public education and research affects how we as Masons symbolise the common good.

## **Introduction**

The study seeks to define Masonry with a new method to map its' social metrics. This assumes the point of the Masonic group is to create a common good. Its' value is graded by comparison with a public group. Group component factors are tested against hypothesis of the nature of the common good, whether a fixed grand design, or a system open to chance.

A public group samples global data over 7,000 years to factor the way networked hubs and nodes bootstrap a common good. Factors include income, population, life expectancy, education, governance, climate, transport and media. I find a long shallow curve of wealth rising steeply since steam power. The method adapts John Stewart's (1948) network (gravitational) pull model, and demographic transition (growth) theories. Data sources include Australian Bureau of Statistics, OECD, UN, and academic experts in BCE economy.

The Masonic data group has two parts. (a) An example of Lodge operations from a study by Philip Purcell (2009). The data mirrors the public set using proxy indicators, like cash and member flows and city catchment. (b) Sampling NSW-ACT ritual for its' text patterns.

Testing proves the group data sets have a shared footing to support comparative Hx testing. The next step restates the data sets as x axis intercept widths, to feed a barcoding process. Binary numbers grow hub-node-outrider patterns to make new data sets for Hx testing. The data encodes in a zig-zag pattern. This forms a robust four-sided image that is scale free.

In this model, factors remix to reshape trend lines, due for example to urban growth, pandemic, climate etc. Their view depends on how events are seen as closed or open ended, then how they work with classes of constants and variables, to express choices and preferences.

Testing finds that data points group around median values driven by the education and research pairing. I note that social science literature output has a better than moderate chance of lifting median values. That should benefit Lodge, but other factors moderate the cause and effect. Data inputs and results do not appear to be random, however, ritual and media do lead other factors in fractal complexity, which may or may not suggest chaotic activity.

So, media helps define the role of chance even as other factors act on the common good. For instance, Lodge accepts a role for chance in its daily business. But some view ritual as fixed rather than a platform which may be tested to shape and articulate preferences. Perhaps that is a reaction to data overload. That runs the risk of seeing the world through popular media advocacy, up or cross selling, and drip-feeding information. Instead, research is a better gateway. It seeks precision to define problems, method and see data in new ways. That aided by scholarship, frames study design and reading patterns. They guide testing norms.

In that process, data builds Hx bottom up, then the testing phase becomes top down. Each phase near their limits become abductive (yes, no, do not know). If this proves a null hypothesis H1 (not a grand design), it still does not prove another solution. Rather it offers a key insight, put less formally by Karl von Eckartshausen (1788). If I tell you what I see it will be a copy of a copy. In his Rosicrucian world, a small virtual group know each other, without formal signs or words. I think in the same way experts have coded conversations on multiple levels.

The labour market for their creative sister group points to a limit on reaching a wider audience. McClain-Reardon (2015) found that the supply rises off a small base. Moreover, coded languages, like math, have sub-sets. Also, as Raymond Duval (2000) and Ana Hesselbart (2007) explain, math does not image like other subjects, as it has more arcane codes. Furthermore, Cynthia Shanahan et al (2011) show how across disciplines, experts talk past each other. Here I should note that my writing tests as a harder read than ritual and about the same as current affairs. That comes with the caveat that you are familiar with the subject. However, my study opens up a new field. Also, technical writing has a high information density and rare use words that need practice to read. Parts may be accessible to different readers depending on backgrounds. Ritual may serve to bridge abstract media, while math adds precision but only for those who can read the code. Eckartshausen impressed esoteric Walter Wilmshurst, but neither saw a role for math. Wilmshurst knew spiritualist and math teacher Mary Boole (1832-1916) but did not connect with her practice, nor George Boole's (1847) logic symbology.

Ada Lovelace saw the future in Charles Babbage's computers, but George Boole who met him at the 1862 Great London Exposition did not. Yet, they all shared the struggle to make sense of our context. That can take many forms, such as the art of Carl Jung's Red Book (1920s-30s). John Desaguliers even allowed James Anderson's (1723) story line, for the Premier Grand Lodge England, to cross from allegory into fact. He was on firmer ground simplifying Isaac Newton's math, just as Mary Boole pioneered math pedagogy. They all sensed a common good which Paul Samuelson (1950s) would define as a public good. James Buchanan (1960s) defined a club type where benefits depend on right scale of operations. That is borne out by my testing, except I think comparisons are a matter of proportion rather than absolute scale.

The sampled public network accounts for 67% of world GDP. Within are differences, due to how actors shape media and code signals. But they lack meaning without analytical discipline and cultural context. Yet links between math and other subjects are not easy, due to technical and cognitive demands, when decoding their symbols. Art may be a point of entry, but its' research (e.g., the tracing board) poses a debate among theorists. Is art part of a knowledge feed-back system, or an end in itself? Either way, I think, it recodes and relocates what we think we see as art and context. Then, as John Keynes (1930) argued, creatives need space. We had missed chances in the 1980's, with short working weeks and now the COVID lockdowns. But John L. Holland's occupational codes (1959) predict that is not for everyone. I note Lodge benefits from rising public education and research. But that is limited by the slower growth in humanities than vocational studies. Andrew Prescott and Susan Sommers (2019) see Masonic research as (further) narrowed by its' focus on Craft origins. Also, I think a focus on literal text rather than patterns limits the reading of King Solomon's temple.

I agree with their call for a systems approach. Just as any number of Masonic and other researchers want more math and economics method in research work. That kind of reasoning I think clarifies how groups define factor (in)dependence and constants to shape preferred world views and methods. The encoding of grounded soft data complements hard data and the role play of ritual offers a clue to the postmodern chance of multiple readings. Hence, the nuances of Hx results as they probe the common good. Yet, I do not accept the postmodern sandcastle view of daisy chained theory. The Masonic silo runs a risk of limiting its scope and appeal. My study finds ritual and other media lead the network fractal complexity (richness). Then the paradox of ritual, is how it reads at many levels with clarity, reaching across backgrounds.

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# HARASHIM

חרשים

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Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- “ Their lecture programs for the year;
- “ Any requests from their members for information on a research topic;
- “ Research papers of more than local interest that merit wider publication.

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

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Material submitted for publication must be in a digitized form by e-mail, or memory stick addressed to the editor, Neil Wynes Morse, PO Box 6080, Mawson ACT 2607 Australia. Or email to [morsemasonic@gmail.com](mailto:morsemasonic@gmail.com)

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. ***Contributors who require posted material to be returned should include a stamped, self-addressed envelope.***

### General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or <[lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)>

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Launceston 69 TC	Tasmania, Australia

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Dr R K R Cama Masonic Study Circle	Mumbai, India
Nairobi Lodge of Instruction	Nairobi, Kenya
Lyceum Lodge of Research 8682 EC	Jo'burg, South Africa
Mount Faber 1825 SC	Singapore
Lodge of Research 200 [CC] IC	Ireland
Quatuor Coronati Research Lodge - Bayreuth	Germany
Irish Masters Lodge 907 IC	Jamaica
Circolo di Corrispondenza della QC	Italy
Southern California Research Lodge	USA
Lodge Southern Cross 91, UGL NSW&ACT	NSW, Australia
District Grand Master of Lebanon (SC)	Lebanon
South Wales Provincial Research Library	Wales
Lodge Hope of Kurrachee 337 (SC)	Scotland
Grand Lodge of Scotland (Museum & Library)	Scotland
Lodge of the Golden Fleece 300 (UGLV)	Victoria, Australia
St Michael 2933 EC	Singapore

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## PRESIDENT'S PAGE

Greetings to all our readers and correspondents.

My goodness, this Covid-19 bug keeps on keeping on! Whilst we now have a good programme of meetings scheduled for each of our Australian and New Zealand leg of the touring lecture series, and the New Zealand series looks to be 'secure', the Australian series faces the possibility of disruptions due to the changing nature and occurrence of the bug and the consequent risk of unpredictable lockdowns. The solution may well revolve around the use of Zoom facilities.

On a brighter note, I recently visited a local lodge in Launceston and the work for the evening was a reading of a section of the ceremony of Raising to the Third Degree, but not from the Tasmanian ritual (which is based on the UGLE Emulation ritual) but from the Irish Constitution's ritual. The reading covered the Charges of the History and then the Fifteen Fellowcrafts; it was a delight to then reflect on the differences between our Tasmanian and Irish rituals and the real value of visiting, listening and learning.

Which brings me to a reflection on work carried out in the Hobart Lodge of Research (HLoR) in late 2019 and early 2020. In 2019 our Tasmanian Grand Master, MWBro P Oddie, created a Future Directions Committee and requested input from lodges on the subject. The HLoR reviewed a series of papers, including "The Appeal of Freemasonry" (VWBro EE Bott, May 6, 1946), "The Boredom of the Ritual and its Effects" (WBro RCCS Richardson, June, 2002), "The Critical Challenges Facing Masonic Leaders" (Bro EA Rund, May, 2014), and "The Future of the Craft in Victoria (and Australia)" (WBro K Henderson, November, 2019). Consequent to the review of these Papers, the HLoR compiled and forwarded a list of observations and recommendations for consideration by the Future Directions Committee. Three of those considerations were some shortening of some ceremonies, reading of parts of the ritual and variety in ritual.

One of the thoughts I have taken away from these observations was the variety of recognised rituals, the perceived need for variety (to maintain interest) in Lodge work and the need for Masonic education. The meeting I attended, where Charges from the Irish Ritual were read, brought all these thoughts back. Our New Zealand Craftsmen enjoy the opportunity to visit Lodges from three different Constitutions (English, Irish & Scottish). Is there not the potential for Australian Lodges to work rituals based on the Constitution of their original lodge (for example local Tasmanian lodges such as St Andrew Lewis Lodge using a Scottish Ritual and Meander Lodge using an Irish ritual)?

And now back to the immediate future, the ANZMRC Touring Lecturers will indeed provide the opportunity for each of our brethren to enjoy new insights into our beautiful Craft and the furtherance of their Masonic education; I look forward to hearing of your attendance at the lectures.

Ian Green  
President



Are you a collector, an accumulator, or just interested in Masonic 'stuff'? Whichever description fits you, to get the best out of any Masonic collection requires information gathering as well as the physical activity, so you know as much as possible about what you have.

Even in Australia there are unusual, uncommon and even rare Masonic jewels. One example is depicted and described below.

To assist in the acquisition of these miniature artworks, and the accompanying information, there exists in the UK a specialist study and collectors' circle called 'Jewels of the Craft'.

The objectives of the circle are to promote an interest in the study and collecting of Masonic jewels from all Masonic orders and to promote a wider Masonic knowledge through its magazine – "The Diadem". Membership shall be restricted to Master Masons duly registered by the United Grand Lodge of England, or such other Grand Lodge as may be recognised by that body.

The *JOTC* does not confine its interest solely to the Craft, but also extends collecting activities and research in the jewels of the Associated Degrees.

As Bro Paul Rich wrote "Collecting Masonic jewels may have its subjective and elitist side, but it offers an opportunity to make a solid contribution to historical knowledge. But along with the study of the actual medals, there is considerable work to be done in investigating the motives and other background information about those who made the awards, those who received them, and those who collect them".

<http://www.jotc.co.uk/>



### **THE WILLIAM WILLOX JEWEL**

*Presented to the Worshipful Bro W Willox by the brethren of Lodge as a Token of their esteem of the indefatigable Attention bestowed by him on the duets and interest of the Body while mater thereof.*

The jewel measures 14cm high by 13cm wide, weighs 110g, and bears the hallmark for 1789.

This jewel is in the UGL NSW&ACT's Museum Collection.

## FORMING THE LODGES OF BENDIGO 1854-2021

This article first appeared as a chapter in *An Angel By the Water: Essays in Honour of Dennis Reginald O'Hoy*, (ed. Mike Butcher) Melbourne: Holland House Publishing, 2015. It has been revised for publication in *Harashim*.

### Introduction

Freemasonry was one of the first social institutions to be established on the Bendigo goldfields, with the first meetings held in 1853, just two years after the arrival of the earliest miners in December 1851. A small group met in the Royal Exchange building, feeling that they wanted something more in their Bendigo lives than just scrabbling in the mud for gold. They decided to put some notices around the trees and tents of the diggings, and then 17 men met on 10 January 1854 at Mr Fraser's store on California Gully Road to plan for a new Masonic lodge.

Since then, eleven different lodges have formed; all for a while have prospered, some have foundered, some have amalgamated and some continue today nearly 170 years later. Freemasonry has been an integral part of the social fabric of Bendigo over that time. 33 mayors of Bendigo or Eaglehawk have been Freemasons; several Victorian police commissioners were Bendigo Freemasons; William Charles Vahland, architect and builder, who had more influence on the streetscape and built environment of Bendigo than any other person, was a founder of the Bendigo Building Society (now the Bendigo Bank) and the Bendigo School of Mines (forerunner of both the TAFE College and La Trobe University's Bendigo campus), and a lodge secretary for 38 years. Jack Lockett, then Australia's oldest man, received his 80 year lodge membership award in Bendigo a year before his death at 110.

Those eleven lodges have seen a cavalcade of famous names and everyday citizens over the years, and each has found its public identity and unique character in the city. Much of this, often, comes from how they began.

### 1. Golden Lodge - 1854-1872

The obvious name for Bendigo's first lodge promised a bright future, matching the energy and enthusiasm of the early days of what would eventually prove to be one of the world's richest goldfields. The 1854 meeting at Fraser's Store determined to form a lodge, though it did take a few hours to prove all the attendees were Masons - not only did they come from a number of different European and American countries, but it took several hours to locate a Bible for taking solemn oaths!

They set to with a will, recording their meeting minutes meticulously in ledgers that still survive, running into problems with the sponsoring lodge in Melbourne (who forgot about them!), dithering over costs and furniture, and finally holding their first proper meeting in October 1854 as lodge number 641 under the English



Constitution. The Gold Commissioner, Robert McKenzie, was installed as Master, a candidate was initiated, ten more proposed with eleven applications for affiliation from other Masons. The lodge was on its way!

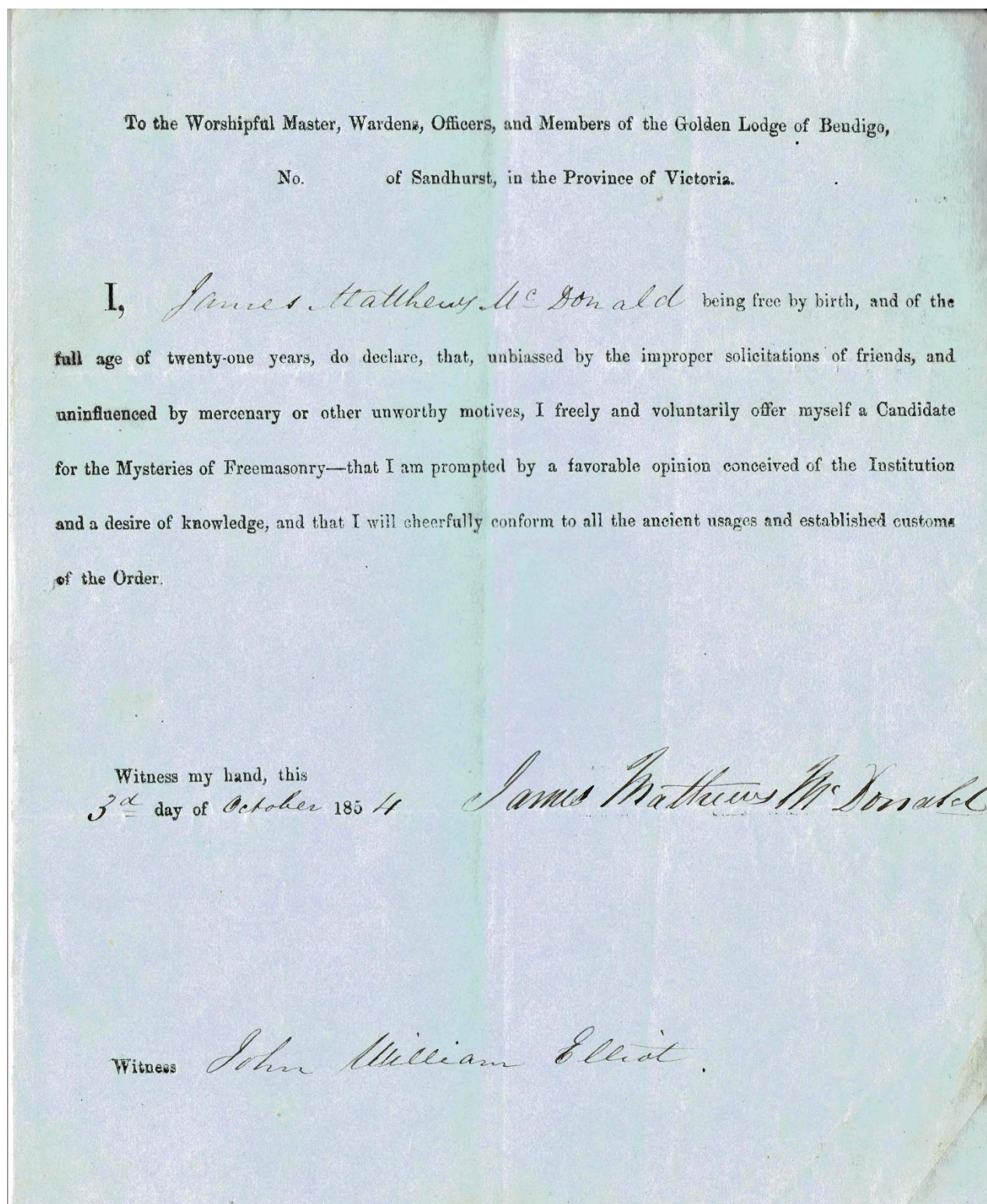


Image I: One of the first petitions for the Golden Lodge of Bendigo.

It met initially at Cohn's Hotel then, within two years, was able to build Bendigo's first brick building and the first purpose-built Masonic building in Victoria, which still stands.



Golden Lodge of Bendigo  
3<sup>rd</sup> Decr 1885

Worshipful Sir Bro.

I have the honor by instructions from the W.M. of this our Golden Lodge of Bendigo to inform you that on Wednesday the 12<sup>th</sup> next we purpose laying the foundation stone of a new Masonic Hall in this township.

The W.M. of Brethren would therefore be most happy to meet you, or a representative from your lodge on that occasion.

I am also instructed to enquire if your lodge is in possession of any Masonic Flag or Banner, if so may we beg the loan of the same for the procession. All expenses of Carriage &c. will of course be defrayed by us & the property returned in good order.

I have the honor to be  
Worshipful Sir Bro.  
Yours fraternally  
Holding Life  
J. Lee.

To the W.M. of the  
Lodge of Hiram

Image II: Invitation to the WM of the Lodge of Hiram to attend the laying of the foundation stone of the first Masonic Hall in Bendigo.

Like McKenzie, many of the early members are now remembered in Bendigo as street names: Skene, Garsed, Cohn, Connelly, along with public figures such as Vahland, initiated in May 1857. Frederick Standish, the Victorian Police Commissioner responsible for the spectacularly unsuccessful pursuit of Ned Kelly in the 1880s, was a senior (if rather lackadaisical) lodge official.

However, the following year, a major split arose among the membership, coalescing around two very different personalities, typical of the fluid population of a goldfield: Thomas Connelly, a brash American businessman, and Alexander Fox, a cultured English photographer. Tradition held that Connelly should have named Fox to a position that would lead to him being Master of the Lodge, but he named a personal friend instead. Personal grudges came to the fore, with the suggestion of anti-Semitic attitudes as Fox and a number of his lodge allies were Jewish. However, Butcher (2004) has argued that this was probably no more than was the general undercurrent of society of the time.

It led, though, to the formation of a new lodge, Corinthian Lodge No. 770 EC, as a sizeable group of Golden Lodge members broke away.

## **2. Corinthian Lodge - 1858-1872**

Alexander Fox was installed as the first Master of the new Corinthian Lodge in 1858, though tensions took some time to dissipate. Fox's first formal visit to Golden Lodge as a Worshipful Master saw him treated 'disrespectfully', by the Tyler, which led to an official apology from Connelly as Golden's Master. Golden Lodge also initially refused Corinthian's request to meet in their lodge building though they agreed a few years later. Fox, under financial pressure, left for Melbourne in 1860, then America in 1868. The two lodges gradually settled down and meetings continued but, a few years later, Connelly was to be the centre of a very similar fracas.

## **3. Eaglehawk Lodge - 1865-2009**

Right from the start of European settlement of the region, the adjoining field of Eaglehawk saw itself as separate and distinct from Bendigo, so it did not take long for brethren over the Job's Gully bridge to plan for their own Masonic lodge. On 23 May 1865, John Dowding was installed as the first Master of Eaglehawk Lodge. He would be Master again two years later as Eaglehawk initially struggled for members. In the first 17 years of Eaglehawk Lodge, only seven different men served as Master, with three, John Bennett, Joseph Harris and GJ Williams, all serving three terms in the Chair.

Eaglehawk, however, was spared the personality clashes that were again dogging Golden Lodge, and again centred on Thomas Connelly and his favouring of personal friends over the tradition of progression through the offices of the lodge. This time local craftsman Ed Garsed was aggrieved over the slight, so he and a group of friends left to form Zenith Lodge.

## **4. Zenith Lodge - 1866-2009**

The split had been building for some time, because the new Zenith Lodge had sought its own warrant a year or so earlier. This meant that, even though Eaglehawk Lodge had its first meeting a year before Zenith, it actually had a later number on the

roll of lodges (No. 55 under the UGLV, compared to Zenith's 52). The new Zenith Lodge immediately became popular with Cornish miners, and was seen in its early days as more the working man's lodge than what was now the "Establishment" Golden Lodge. Professor Roger Burt of Exeter University has undertaken research, including lodge records from Zenith, on how Cornish miners (much sought after for their technical expertise) used Masonic connections around the world to travel to gold rushes in the United States, Canada, Australia and South Africa (Burt, 2003, 2004). Arriving in a new town, or even country, they had a ready set of contacts and community connections through the lodges, and Zenith became a focus in Bendigo. Zenith's most famous member, Sir John Quick, was a Cornish migrant who arrived in Bendigo as a child and had to work his way up to success.

The feeling between the lodges was so heated at first that Zenith did not even bother to ask about meeting in Golden's building, but met at the Oddfellows' Hall instead. It began plans to build its own hall a short time later in 1864 when two blocks of public land became available in View Street, overlooking the rapidly growing city. The purchase of this land, however, was to cause yet another major conflict between the lodges, though it also led to the amalgamation of Golden and Corinthian!

## **5. Golden & Corinthian Lodge - 1872-present**

Golden and Corinthian lodges invited Zenith to join them in bidding for the View Street blocks so a shared Masonic Temple could be built, but Zenith decided to go alone. So, at the government auction in a carefully planned move, a single Golden Lodge member quickly took the bidding over the reserve while Zenith's full committee kept pausing to confer. During one of these pauses, the auctioneer (a Corinthian member) knocked it down to the bid and, despite Zenith's protests, the sale went through. In order to build the new Temple, Golden and Corinthian had to create a single legal entity, so they formally amalgamated to become the Golden & Corinthian Lodge, using Golden's original No. 641 under the English Constitution, then No. 7 under the UGLV from 1888 on.

Architect William Vahland, who would serve as secretary of Golden/G&C for 38 years, designed and oversaw the building of the View St Temple, now the Bendigo Capital Theatre Arts complex. He used his favoured Grecian style with a facade of Corinthian Columns, a pattern he repeated at the Anne Caudle hospital building and, when the View Street Masonic Temple opened in October 1874, was immediately acclaimed as "the finest Masonic Hall in Australia".

Its size and grandeur has made it a key part of Bendigo's heritage street-scape but, with its initial cost and ongoing upkeep, also ensured that the Bendigo lodges would struggle for the next century ever to pay for and maintain it fully. They were able to meet there until 1988 when the building was sold to the City of Bendigo, eventually



to become the Capital Arts Centre. The Bendigo lodges moved to a much smaller, purpose built complex out of the city centre.

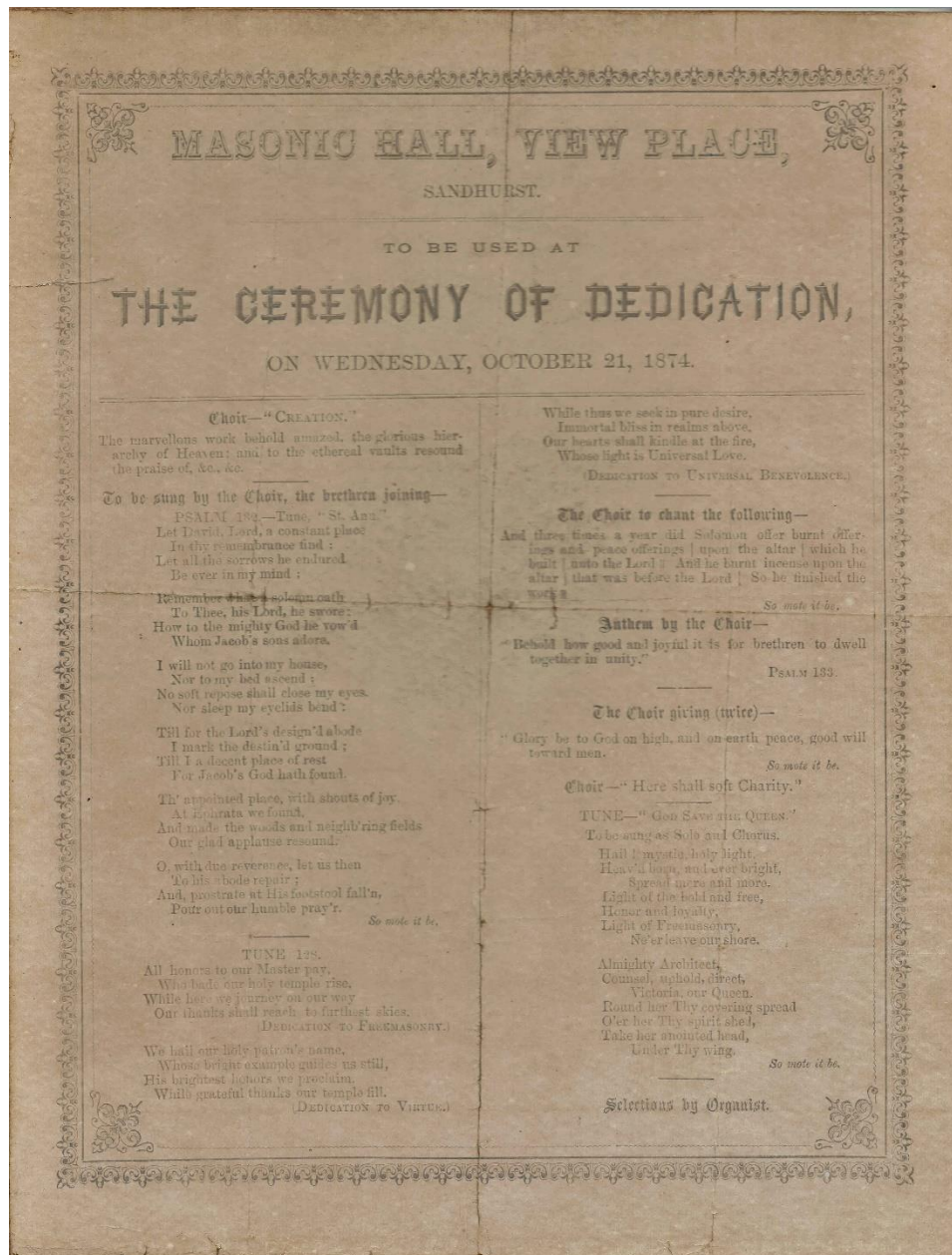


Image IV: Dedication of the 'View Place' building, 1874.

The rift between G&C and Zenith was eventually mended, probably due to the splendid building and the departure of some of the original antagonists. Zenith joined the Board of Management and, in 1894, the two lodges even began a pattern of joint annual installations that continued into the 1920s. Lodge membership numbers fluctuated over the next few decades, reflecting Bendigo's social and economic patterns of boom (1880s) and recession (1890s) but, when the 50th anniversary of Golden's formation came around in 1904, there were sufficient interested and potential brethren for two new lodges to form: Sandhurst and Corona.

## 6. Sandhurst Lodge - 1904-2009

Sandhurst Lodge, No. 194, was sponsored by Zenith Lodge when some of the brethren asked at the April meeting for its support. This was formalised in May, in conjunction with G&C Lodge, and the new lodge was consecrated in June! This smooth operation contrasts hugely with the months and months of meetings and administration around Golden's formation 50 years earlier. Sandhurst only had the barest number of members possible - seven - at that first meeting but had 105 visitors come along! Still, it prospered over the following years and would eventually be the sponsor lodge for several more Bendigo lodges: Bendigo City in 1952 and Bendigo Daylight Lodge in 1983.

## **7. Corona Lodge - 1904-1986**

Like Sandhurst, Corona Lodge No. 195 was sponsored by Zenith in 1904. Originally, it had planned to call itself "Aurora Australis Lodge" but changed that to the more manageable Corona before its consecration. While Masonic lodges are open to all sections of the community who profess a belief in a Supreme Being and the moral law, brethren with similar interests will often group together in particular lodges. Corona had such local trade and business connections in Bendigo through the 20th century, with local (and still current) business names such as Bolton, Leech, Abbott and Paynting prominent among the membership.

The two world wars of the 20th century, despite their immense tragic losses and social cost, were catalysts for change in so many areas. Medicine advanced through rapid developments in evacuation, and trauma and burns surgery, technology had huge leaps in aircraft and communications, manufacturing and logistics were mobilised on national scales, and social security structures such as pensions and health care were introduced to cope with the aftermath.

Masonic lodges also saw a sudden and immense jump in numbers as returning servicemen sought to maintain the comradeship and distinct identity that had sustained them through the horrors of war. More recent research on returning veterans (Niles, 1991; Stephens, 1997; Lindorff, 2002) has shown that key elements in them returning to normal civilian life and coping with post-traumatic stress are close bonds with like-minded friends and a 'place' where they can exclude the outside world for a time. Little was known of the mental costs of war in the 1920s and 1950s, but it is obvious in the rapid growth of lodge numbers in those two short periods that Freemasonry was fulfilling such a need among ex-servicemen.

Two new lodges were formed in Bendigo as a result, The Lodge Composite after World War One, and Bendigo City Lodge after World War Two.

## **8. The Lodge Composite - 1922-2001**

While The Lodge Composite No. 314 certainly sprang from the post-WW1 boom in membership, it was originally created as a research and education lodge. The

Anglican Bishop of Bendigo, Rt Rev Donald Baker, was a key supporter and served as the lodge's second Master, encouraging lectures and discussion of topics of Masonic philosophy and history. Three of the lodge's first ten Masters were members of the Bolton printing and publishing family, but gradually the lodge became a standard ritual and social lodge as the century progressed.

By the turn of the millennium, Composite, like Corona, found that declining membership made it difficult to continue on its own, and in 2001 the lodge affiliated with Golden & Corinthian, handing in its warrant and having all its members join the older lodge.

## **9. Bendigo City Lodge - 1951-present**

Bendigo City No. 714 was formed through the influx of new candidates as servicemen returned from World War II and the Korean conflicts. It first met on 27 October 1951 to install W Bro LP Green as its Master and grew rapidly. It soon established a distinct personality as a lodge and has steered its own idiosyncratic way ever since. It has maintained a strong connection with the arts and education in Bendigo with members such as tertiary teachers Norm Dack and Nigel Christie, historian Mike Butcher, photographer Ron Aulsebrook, and teacher/artist/historian Denis O'Hoy.

Daylight lodges were a phenomenon that began in Britain for brethren who found it difficult to attend lodges in the evening. In many cases in the early days, this was because of work commitments, so occupations such as the theatre and hospitality formed lodges that would meet before their working day, rather than the common after work schedule. Gradually, older brethren joined these lodges as well, through their difficulties in attending evening meetings.

## **10. Bendigo and District Daylight Lodge - 1983-2019**

Bendigo Daylight Lodge No. 876 was opened at the View Street Temple in June 1983 and would prove to be the last new lodge to meet at that complex. As a daylight lodge, it served a particular need for older brethren of the area, and this could be seen as both its strength and its weakness. It is a strength of such lodges, in that there is a ready supply of brethren growing older and finding it difficult to continue at their previous evening lodges, but it also means that there is rarely any 'live' ritual work undertaken, such as initiation of younger candidates. Difficulties in maintaining a viable, active membership saw its eventual demise in 2019.

In the later part of the 20th century, medical and social advances have seen men living longer, so many brethren are able to be active lodge members for 50, 60 even 70 years. Bro. Jack Lockett was even able to walk into lodge to receive a jewel for 80 years of continuous membership, at the age of 109! However, it has also meant that the profile of brethren has also aged markedly and Freemasonry is now often seen as an 'old man's' pastime. While younger members (from their late teens and 20s) are

still joining, the number is much fewer than in previous decades and centuries. American theorist Robert Putnam has also identified a major problem in modern societies - people simply do not join any more. The social capital that comes from volunteering, from clubs and shared interest societies, from serving on committees and helping others, is diminishing at a startling rate as, more and more, society commercialises its personal interactions. Social media enable indirect contact with millions of people but separate each of them to their own computer screens.

Masonic lodges are part of society and they have similarly seen a dramatic fall in membership. To deal with this, it has become common for smaller lodges to amalgamate, seeking more safety in numbers by combining their memberships. Soon after the 150th anniversary of Bendigo Freemasonry in 2004, it was clear that six lodges would struggle to survive as separate entities in the city. Four of them - Eaglehawk, Zenith, Sandhurst and Bendigo City - began discussions about amalgamating into a new single lodge. Bendigo City soon decided that it would work to continue on its own, but the other three decided to create the Sir John Quick Lodge No. 933 which came together in October 2009.

### **11. Sir John Quick Lodge - 2009-present**

The lodge is named for a favourite son of Bendigo, one of Australia's national, constitutional fathers and a proud freemason from the 1870s to his death in 1932. Like many other recent amalgamations, it aims to combine strengths of the three earlier lodges to enable the options for Bendigo and region brethren to continue.

Freemasonry has been part of the social capital of Bendigo for nearly 170 years. It has provided thousands of men with structure and meaning in their lives, a place to meet and mix with men they know share ideals, even if they do not immediately know each other, and a sense of pride and identity as a Freemason. The lodges of Bendigo have reflected the ups and downs of society over all those years: the booms of gold mining, the struggles of depressions, the losses of war and the joys of returning servicemen, through to the current social changes of new media and changing social relations.

Eleven lodges have formed, all have prospered for a while, then some have reformed, some have combined, some have faded away. They have given their members opportunities to create the lodges and the sociability that they need in different times and different forms. Those opportunities still continue.

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## ***A HANDBOOK OF FREEMASONRY***

Compiled by Bro. W Borlase Stevens, PM

[Published in Brisbane in 1868]

Part III of several.

### **CHAPTER XIII.**

#### **MARK MASON.**

This rank or degree was unquestionably among our ancient Brethren attached to the Fellow-Craft, or lay between him and the Master Mason. For a long time it has been abandoned by the Grand Lodge of England; but it has always been practised in Ireland, Scotland, and America, though they all differ in the ritual. The Mark Degree has, however, to a certain extent been restored to English Masonry, but not formally, as the Grand Lodge does not at present acknowledge it. This restoration has been brought about by Warrant of Constitution from Scotland, and the ceremonial is of that country's practice. This is called the *Mark Master*, and the chief distinction between the *Man* and the *Master* - or the Irish and Scottish practice - is that the ceremonial of the former is made the legend of the latter. The legend narrates the discovery of the missing keystone of the arch, which had been rejected by the assistant overseers, as not being a truly squared stone. The workman, when made known by his *mark*, was rewarded and honoured. The legend is exceedingly interesting, and it is very desirable that the Mark should be restored to the Fellow-Craft.

The degree of the *Mark-man* is practised under the Irish Constitution only. The historical legend shows, that during the building of King Solomon's Temple, among the workmen employed, one, on presenting the result of his labours to the overseer, had the stone rejected when tried by the square; it was consequently cast aside, and its artist treated with contumely. Some time after, when the arch, the work on which they were then employed, was near its completion, the key-stone or centre could not be found - the master overseer having given out the work - until, after a diligent search, the stone which the assistant overseer had rejected was discovered to be that wanting, and its contriver being known by his mark being cut upon it, was honoured and rewarded, and proclaimed entitled to the degree of a skilled craftsman. The ritual is strictly in harmony with this narrative, and all who have witnessed its performance acknowledge it to be not only interesting, but strictly in harmony with Craft Masonry.

A learned Brother, Dr. Hopkins, is very eloquent on the ceremony of this degree. He says, "As Mark Masons it is especially our duty to make our conduct such as shall stand the test of the Grand Overseer's *square*, and fit us for the place for which we are destined in the building. Thus far as regards ourselves; with respect also to others, let us learn by this degree not to judge by appearances; let us remember our own ignorance, and be more ready to approve than to

condemn. As the stone which the builders rejected became the head of the corner, so the man we despise today may control our destiny tomorrow.” The degree of Mark Master is historically considered of the utmost importance, since we are informed that, by its influence, each operative Mason at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolical signification. As illustrative of the Fellow-Craft, this degree is particularly directed to the inculcation of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true - not unfinished and imperfect - not sinful and defective - but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy oblation from his creatures. If the Fellow-Craft’s Degree is devoted to the inculcation of learning, that of the Mark Master is intended to instruct us how that learning can most usefully and judiciously be employed for our own honour and the profit of others. And it holds forth to the desponding the encouraging thought, that although our motives may sometimes be misinterpreted by our erring fellow-mortals - our attainments be underrated, and our reputations be traduced by the envious and malicious - there is One, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner, The intimate connection, then, between the second and fourth degrees of Masonry is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, who received from his master this approving language – “Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.”

The Jewel of the Mark Degree is a Keystone, with initials of a sentence running around the centre, in which the Brother’s mark ought to be engraved.

The following anthem is adopted in the ceremonial of admission:-

#### THE ANTHEM.

AIR- *“God Save the Queen.”*

Mark Masters, all appear  
Before the Chief Overseer,  
In concert move;  
Let him your work inspect;  
For the Chief Architect  
If there be no defect  
He will approve.

You who have pass'd the square,  
For your rewards prepare,  
    Join heart and hand;  
*Each with his mark in view;*  
March with the just and true;  
Wages to you are due,  
    At your command.

Hiram, the widow's son,  
Sent unto Solomon  
    Our great key-stone;  
On it appears the name  
Which raises the high fame  
Of all to whom the same  
    Is truly known.

Now to the Westward move,  
Where, full of strength and love,  
    Hiram doth stand;  
But if impostors are  
Mix'd with the worthy there,  
*Caution them to beware*  
    *Of the right hand.*

#### CEREMONIES.

Now to the praise of those  
Who triumphed o'er the foes  
Of Masons' art;  
To the praiseworthy three,  
Who founded this degree,  
May all their virtues be  
Deep in our hearts.

#### **Charge to be read at Opening the Lodge.**

"Wherefore Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speaking; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God."

"Wherefore, also, it is contained in the Scriptures. Behold, I lay in Zion for a foundation a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste. Judgment will I also lay to the *line*, and righteousness to the *plummet*. Unto you, therefore, which believe, it is an

honour; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.”

“Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men; love the brotherhood; fear God; honour the King.”

The *first section* explains the manner of convocating and opening a Mark Master’s Lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

In this section are exemplified the regularity and good order which were observed by the Craftsmen on Mount Libanus, and in the plains and quarries of Zeredatha, and end with a beautiful display of the manner in which one of the principal events originated, which characterise this degree.

In the *second section*, the Mark Master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assistant hand to the relief of an indigent and worthy Brother, to a certain and specified extent.

The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists employed in building the Temple of Jerusalem, and the privileges they enjoyed are specified; the mode of rewarding merit and of punishing the guilty is pointed out; and the marks of distinction, which were conferred on our ancient Brethren, as the rewards of excellence, are named.

It may not be amiss here to mention that ships laden with timber and marble were sent by Hiram to Joppa. a town of Palestine and the seaport of Jerusalem, to be forwarded from thence overland to Solomon for the construction of the Temple. Its shore is exceedingly rough, and much dreaded by navigators, who, on account of its exposure and the perpendicularity of its banks, are compelled to be perpetually on their guard. The following extract from the narrative of the Baron Geramb, a Trappist, who visited the Holy Land in 1842, will be interesting to Mark Masters:- “Yesterday morning at daybreak, boats put off and surrounded the vessel, to take us to the town (of Joppa), THE ACCESS TO WHICH IS DIFFICULT ON ACCOUNT OF THE NUMEROUS ROCKS THAT PRESENT TO VIEW THEIR BARE FLANKS. The walls were covered with spectators attracted by curiosity. The boats being much lower than the bridge, UPON WHICH ONE IS OBLIGED TO CLIMB, and having no ladder, THE LANDING IS NOT EFFECTED WITHOUT DANGER. More than once it has happened that passengers, in springing out, have broken their limbs; and we might have met with the like accident IF SEVERAL PERSONS HAD NOT HASTENED TO OUR ASSISTANCE.<sup>1</sup>” The place is now called “Jaffa.”

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<sup>1</sup> Pilgrimage to Jerusalem and Mount Sinai. – Vol. 1, p. 27

### **Texts of Scripture introduced and Masonically explained.**

To him that overcometh will I give to eat of the hidden manna, and I will give him a *white stone*, and in the stone a new *name* written, which no man knoweth save he that receiveth it. - Rev. ii., 17.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.- 2nd Chron., ii, 16.

The stone which the builders refused, is become the head stone of the corner.-Ps. cxviii., 22.

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? - Matt., xxi., 42.

And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner? - Mark xii., 10.

What, is this, then, that is written. The stone which the builders rejected, the same is become the head of the corner?- -Luke, xx., 17.

This is the stone which was set at nought of you builders, which is become the head of the corner. - Acts, iv., 11.

He that hath an ear to bear, let him hear. - Rev., iii., 13.

Then he brought me back to the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it; therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

And the Lord said unto me, Son of man, *mark well*, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and *mark well* the entering in of the house, with every going forth of the sanctuary.- Ezek., xliv., 1-5.

### **PARABLE.**

For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you: And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out and found others standing idle, and said unto them, why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So

when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many are called, but few chosen. - Mat., xx., 1-16.

### **CHARGE.**

BROTHER, I congratulate you on having been thought worthy of being promoted to this honorary degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

The situation to which you are now promoted will draw upon you not only the scrutinising eyes of the world at large, but those also of your Brethren on whom this degree of Masonry has not been conferred; all will be justified in expecting your conduct and behaviour to be such as may with safety be imitated.

In the honourable character of Mark Master Mason it is more particularly your duty to endeavour to let your conduct in the Lodge, and among your Brethren, be such as may stand the test of the Grand Overseer's square that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building - that house not made with hands - eternal in the heavens.

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you, yet may you have confidence that, among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort in your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown), *became the chief stone of the corner.*

### **THE WORKING TOOLS.**

The working tools are the *mallet* and *chisel*.

The *mallet* teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It relieves the mind

from all the excrescences of vice, and fits it as a well-wrought stone for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The *chisel* is emblematic of the effects of education on the human mind. For as the Artist, by the aid of this instrument, gives form and regularity to the shapeless mass of stone, so education, by cultivating the ideas, and by polishing the rude thoughts, transforms the ignorant savage into the civilised being.

Hymns for a Mark Mason's Lodge.

Words by Bro. John Mott Thearle, P.M., No. 82

P. J. G. D. Herts.

*Set to music by* Bro. E. Hart.

#### OPENING HYMN.

Grace this Lodge, Great Overseer,  
With all thy pure and earnest truth,  
That it may flourish through all time  
Even with unabated youth.

Bless the advancing ones this night,  
That through their lives they'll onward go,  
Marking progress by the light  
Acknowledged and derived from you.

Their Mark in hand, thy Mark at heart,  
O may they ever constant prove,  
And in all time and circumstance  
Unite in brotherhood and love!

#### CLOSING HYMN.

Have we mark'd well, Great Overseer?  
A work to last beyond all time;  
Each his allotted task fulfill'd,  
The glory and the praise be thine.

In this degree we find the truth,  
On earth below, in heaven above;  
The Corner-stone of every work  
Should be unselfish, lasting love.

Still will we work, and working pray,  
Trusting that in a better land  
Our mystic Key-stone may be raised,  
And fitted by thy Master Hand.

#### CLOSING.

The ceremony of closing a Lodge in this degree, when properly conducted, is peculiarly interesting. It assists in strengthening the social affections; it teaches

us the duty we owe to our Brethren in particular, and the whole family of mankind in general, by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

#### **CHAPTER XIV.**

##### **Explanation of the First or E.A.P. Tracing Board.**

The great end and design of Masonry is to make men virtuous and happy, by the inculcation of moral precepts, enforced by the most engaging considerations that can be presented to the mind. The medium of instruction used by our ancient Brethren, and still preserved pure and unimpaired, was by visible symbols, in which precepts of morality were curiously enfolded and veiled from common observation. Thus:-

The Entered Apprentice's Tracing Board is intended to enlighten the Candidate on the general design of symbolisation, and to afford him some preliminary knowledge of its particular application to Freemasonry.

It exhibits the ornaments, furniture, and jewels; the form, ground, extent, situation, support, and covering of the Lodge; the three Great and three Lesser Lights of Masonry; the movable and immovable jewels, as well as the symbols of the three Theological and four Cardinal Virtues, &c., which include the morality of the First Degree, and afford an extensive field of research, which is as gratifying to the mind, as it is useful and beneficent to the morals. It contains a series of emblems, apparently portrayed without arrangement or design; but, in reality, as being typical of the degree, they are placed in the most judicious and admirable order, and display such a code of moral and religious truths as could scarcely be comprehended under any other form, within the same limits. They constitute an impenetrable mystery to the uninitiated; but to the well-instructed Brother they contain a code of morals which is of the utmost value in forming the mind and manners, and leading by imperceptible degrees to the practice of virtue, founded on the secure basis, is of religious truth.

The Tracing Board combines all the landmarks of the Degree, and includes the essence of its lectures and illustrations. It opens with morality in its feeblest state - poor and penniless, and blind and naked - and conducts the pious enquirer to a glorious immortality. It begins on earth and ends in heaven. On this table of symbols we first notice the form, situation, and extent of the Lodge.

It is evidently an oblong square; in length between the East and West, and in breadth between the North and South, as appears from the letters on its border; in height from earth to heaven, and in depth from surface to centre. This disposition serves to indicate the prevalence of Freemasonry over the whole face of the Globe; guarded by its laws, and ornamented by the incorruptible virtue of its members. Every habitable region is illuminated by its presence, and



every population feels His genial influence. Its Charity relieves the wretched; its Brotherly love unites the Fraternity in a chain of indissoluble affection, and extends its example beyond the limits of the Lodgeroom to embrace in its ample scope the whole human race, enfolding them in the arms of universal love.

Our Lodge is situated due East and West, because all places of divine worship as well as all Mason's regular, well-formed, and duly constituted Lodges are, or ought to be, so situated, for which we assign three Masonic reasons. First - the Sun, the glory of the Lord, rises in the East and sets in the West. Secondly - learning originated in the East, and from thence spread its benign influence to the West. The third and last reason has reference to the tabernacle which Moses erected in the wilderness. This tabernacle was the first place which was set apart for divine worship, and afterwards proved the model or ground plan (with respect to situation) of the magnificent Temple built at Jerusalem by that wise and mighty Prince, King Solomon, whose regal splendour and unparalleled lustre far transcends our ideas. It was placed due East and West, in commemoration of that mighty wind which first blew East and then West on the occasion of the Israelites crossing the Red Sea.

The cardinal points of the Compass, marked on the Tracing Board, have a peculiar signification amongst us, particularly the East, West, and South. The East is a place of light, and there stands the W.M., a pillar of Masonry, as a representation of the rising Sun, and as that luminary opens the glorious day to light mankind to their labours, so the W.M. occupies this situation to open his Lodge, and to employ and instruct the Brethren in Masonry.

The South is the station of another important officer, the Pillar of Beauty, who is placed in that quarter that he may be prepared to mark the Sun at its meridian, to call the Brethren from labour, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigour and alacrity, without which neither pleasure nor profit can result.

In the West stands the Pillar of Strength, to mark the setting Sun, and close the labours of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.

The physical reference of these pillars points a moral. It is the duty of the W.M. to instruct and improve the Brethren in the practice of virtue, to stimulate them to industry in the pursuit of knowledge, and particularly in that kind of knowledge which will make them ornaments to the society in which they move, and prepare them for their reward in another and a better world. The J.W. will discharge his duty faithfully by seeing that the Master's instructions do not fall on listless ears and apathetic hearts, to the moral detriment of the Fraternity; and he must so judiciously blend the useful with the ornamental as to make obedience sweet and acceptable to every capacity. The S.W. is charged with the

office of seeing that, when the day is ended, the great luminary sunk in the West, and the Brethren depart in peace, they are not only not dissatisfied, but also that they are not unimproved in moral and scientific knowledge.

At the Western entrance to the Lodge the Tyler is supposed to stand, armed with a drawn sword, to keep off all *cowans* and listeners to Masonry, and to see that the Brethren come properly prepared.

Our attention is next directed to the ground of the Lodge, covered with a Mosaic floor-cloth, which is one of the ornaments.

Our Lodge is supposed to stand on holy ground, because the first Lodge was consecrated on account of three grand offerings made thereon which meet with Divine approbation. First - The ready compliance of Abraham to the will of God, in not refusing to offer up his only son Isaac, as a burnt sacrifice, when it pleased the Lord to substitute a more acceptable offering in his stead. Secondly - The many pious prayers and ejaculations offered up by King David, which actually appeased the wrath of God, and stayed a pestilence, which then so sorely raged among his people, owing to his having imprudently had them numbered, and thirdly the many thanksgivings, oblations, burnt sacrifices and costly offerings which Solomon King of Israel made at the completion, dedication, and consecration of the Temple of Jerusalem to God's service.

As the steps of man tread incessantly in the various and uncertain incidents of life, as our days are chequered with innumerable events, and our passage through this existence is attended with a variety of circumstances; so is the Lodge furnished with Mosaic-work to remind us of the precariousness of our state on earth. We know not how long the Sun of fortune may shine on us, or how soon the depths of misery may engulf us. Today we may tread in prosperity, tomorrow we may totter on the uneven paths of weakness, temptation, and adversity. We know not but that the disease-stricken hand which our bounty is restoring to health may, ere long, be the humble instrument whose grasp shall save us, when the waters of sorrow are about to overwhelm us in their dark and chilly depths. Whilst this emblem is before us, we are instructed to boast of nothing, to have compassion, to give to those in distress, and to walk uprightly and with humility. On this Mosaic pavement, are placed the Rough and Perfect Ashlar surmounted by a Tracing Board or Trestle, containing a diagram of the 47th problem of Euclid, (said to have been discovered by Pythagoras,) and a Lewis. The Tracing Board is for the W.M. to draw his designs on; the Rough Ashlar for the E.A.P. to mark and indent on; and the Perfect Ashlar for the experienced F.C. to try and adjust his jewels on. They are termed immovable jewels, because they are distributed in the places assigned to them in the Lodge, for the Brethren to moralise upon. As, therefore, the Tracing Board is used for the plans and designs of the W.M., that the Brethren may be enabled to carry on the structure with order and regularity, so the Bible may be deemed the spiritual Tracing Board of the Great Architect of the Universe; for in that holy book He has revealed such Divine plans and moral designs that, were we conversant therein

and adherent thereto, we should be prepared for an entrance into that ethereal mansion not made with hands, eternal in the Heavens.

The Rough and Perfect Ashlars denote the *mind of man* in its progress from infancy to old age, from ignorance to knowledge. In the dawn of life uncultivated nature feels its own inferiority, and is like a *rough* and *shapeless stone* newly taken from the quarry, which requires the skilful hand of patient industry to mould it into form. Manhood succeeds, and the ripening faculties, emulating perfection, press on with diligence and assiduity to the great object of rational attainment. And when old age comes on, the placid mind, reflecting on a well-spent life, devoted to acts of piety and virtue, looks forward to another and a better state of existence, where, infinitely perfect, it will be filled with the fulness of God. This state of mind may be aptly compared to a well wrought and highly *polished cubical stone*, accurately exact in all its lines and angles, which though minutely tried with the Square and Compasses, will be pronounced good, perfect, and complete. The Lewis is a symbol of strength because it is constructed in such a form, that when dove-tailed into a stone it constitutes a cramp which enables the operative Mason to raise heavy weights to a given height with comparatively small exertion. This refers to the son of a Master Mason, whose duty it is to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy; and yielding him a reward which all Master Masons know.

These Jewels indicate to the Fraternity the necessity of reducing the precepts of Freemasonry to practice, in the innocence of their lives, and the integrity of their conduct, otherwise the profession will be unfruitful to themselves, and injurious to the noble science.

The three Great Pillars, which occupy so important a position on the Tracing Board represent the three primitive orders of Architecture; "The Doric," "The Ionic," and "The Corinthian." By their antitypes they form the support of the Lodge, and are denominated Wisdom, Strength. and Beauty, qualities which essentially prevailed at the building of King Solomon's Temple, and which are absolutely necessary at the erection of all structures of importance; Wisdom being required to contrive, Strength to support, and Beauty to adorn; *Wisdom*, by our moral teaching, we require to conduct us in all our undertakings; *Strength* we need for supporting us under all our difficulties; and *Beauty* of holiness, to adorn our mind and manner. *Wisdom* is represented by the Ionic column and the Worshipful Master, because the Ionic wisely combines strength without the massiveness of the Doric, with the grace without the exuberance of ornament in the Corinthian, and because it is the duty of the W.M. to superintend, instruct, and enlighten the Craft by his superior wisdom. *Strength*, as the second principal support of Masonry, is physically and personally represented by the Doric column and the Senior Warden, because it is considered the strongest of the orders of architecture, and because it is the duty of the Senior Warden to aid the

Master in his duties, and to *strengthen* and support his authority. *Beauty* is symbolised by the Corinthian Column, because that order is the most beautiful and highly finished of all. This is committed to the care of the Junior Warden, because his situation in the Lodge enables him better to observe the bright luminary which at its meridian height is the beauty and glory of the day. These pillars bear a reference to an edifice of much greater sublimity and beauty, even than the Temple of Solomon. They refer to the workmanship of the Great Architect of the Universe, in the construction not only of our Sun and its attendant planets: but also of those innumerable systems that occupy infinite space. These three pillars are further intended to signify the Sun, the Moon, and the Master of the Lodge, or the three lesser lights of Masonry.

Over the centre pillar is a Blazing Star<sup>2</sup>, - which forms one of the ornaments of a Lodge, and is an emblem of that Prudence which ought to appear conspicuous in the conduct of every Mason; but it is more especially commemorative of that Star which appeared in the East, to guide the wise men to Bethlehem, to proclaim the birth and presence of the Son of God<sup>3</sup>. Lower down and on each side of the Blazing star, are disposed the Compasses, Square, Level, and Plumb, which are called Movable Jewels, because they distinguish the Officers of the Lodge, and are transferable to their successors. The common use of the Square, as every Operative knows, is to try, and adjust irregular angles of buildings, and to assist in bringing rude matter into form and order. The Level is to lay lines and preserve horizontals; and the Plumb-rule is to adjust uprights on a true perpendicular when fixing them on their proper bases. But, amongst speculative Masons, the Square teaches morality and justice, the Level equality, and the Plumb integrity. This definition is brief, but expressive, and if the Free and Accepted Mason were to pursue these maxims to their fullest extent, he would experience their beneficent effect, not only in his own person, hut in his intercourse with society; and mankind in every grade, would feel the influence of his example; - the social institutions and civilities of life would become more engaging, -human frailty would have fewer opportunities of displaying itself - temptation would be circumscribed within narrow limits, and the world would be governed by Brotherly Love, Relief, and Truth, under the guidance of Virtue, Honour, and Mercy. The mind of man would be his Compass - his conduct would be squared by strict rectitude and justice towards his follow-creatures; his demeanour would be marked by the level of courtesy and kindness; while

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<sup>2</sup> "I have left the text according to the Prestonian System previous to the Union in 1813; because none but the Grand Lodge of England have sanctioned the Union System, and many Lodges even under the E.C., taking advantage of the sanction passed in Grand Lodge on 1st December, 1819, still adhere to the Prestonian - a system which I devoutly wish was universally restored. The following is according to the Union System:-

The Blazing Star or Glory in the centre, refers us to the sun which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving life and light to all things here below." - *Dr. Hemming*.

<sup>3</sup> In primitive Masonry The Star was the emblem of beauty, as the two pillars B - - and J - - represented wisdom and strength.

uprightness of heart and integrity of action, symbolised by the Plumb, would be his distinguishing characteristic; and thus guided by the Movable Jewels of Masonry, he might descend the vale of life with joy, in the hope of being accepted by the Most High as a successful candidate for admission into the Grand Lodge above.

Still higher in the Tracing Board, we see a point within a circle<sup>4</sup> supported by two vertical parallel lines. This emblem was formerly illustrated thus.

“There is represented in every regular and well-governed Lodge, a certain point within a circle. The point represents an individual Brother, while the circle portrays the boundary-line of his duty to God and man; beyond which he is never to suffer his passions, prejudices, or interests, to betray him. The circle is embordered by two perpendicular parallel lines, representing St. John the Baptist<sup>5</sup>, and St. John the Evangelist, who were perfect parallels; in Christianity, as well as Masonry; and upon the vertex rests the Holy Bible which points out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the sacred volume and whilst a Mason keeps himself thus circumscribed, it is impossible that he should materially err.”

This emblem forms the support of the Bible, Square, and Compasses, which constitute the furniture of the Lodge-being the three Great Lights of Masonry. The first is designed to be the rule and guide of our faith; the second to regulate our actions; and the third to keep us within due bounds with all mankind, and more especially with our Masonic Brethren. The Bible is said to derive from God to man in general; because the Almighty has been pleased to reveal more of His Divine will by that holy book than by any other means. The Compasses being the chief implement used in the construction of all architectural plans and designs,

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<sup>4</sup> Vide note at page 108 which is equally applicable here. In our present (the Union) System it is thus explained by the exclusion of the two St. John's: - “In all our regular, well- formed Lodges, there is a certain point within a circle, round which it is said, the genuine professors of our science cannot err. This circle is bounded north and south by two perpendicular parallel lines. On the upper, or eastern part of the periphery, rests the Holy Bible, supporting Jacob's Ladder, extending to the Heavens. The point is emblematic of the Omniscient and Omnipresent Deity: the circle represents his eternity, and the two perpendicular parallel lines, his equal justice and mercy. It necessarily follows, therefore, that in traversing a Masonic Lodge, we must touch upon those two great parallels, as well as upon the volume of the sacred law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice, and loves mercy, he may hope finally to arrive at that immortal centre whence all goodness emanates. (Dr. Hemming)

<sup>5</sup> In the Lectures which are still delivered in some of our old Provincial Lodges the following illustration is introduced. “From the building of the first temple at Jerusalem to the Babylonish captivity, the Lodges of Freemasons were dedicated to King Solomon; from thence to the advent of Christ, they were dedicated to Zerubbabel, who built the second temple, and from that time to the final destruction of the temple by Titus, they were dedicated to St. John the Baptist. But, owing to the losses which were sustained by that memorable occurrence, Freemasonry declined; many Lodges were broken up, and few could meet in sufficient numbers to constitute their legality, and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronise it: they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well-stricken in years (being upwards of ninety) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his learning what the other St. John had commenced by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons Lodges in all Christian countries have been dedicated both to St. John the Baptist, and St. John the Evangelist,”

are assigned to the Grand Master in particular, as emblems of his dignity, he being the chief head and ruler of the Craft. The square is given to the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon. As it is by the assistance of the square that all rude matter is brought into due form, so it is by the square conduct of the Master that all animosities are made to subside, should any unfortunately arise in the Lodge, and the business of Masonry is thereby better conducted.

Standing firmly on the Bible, Square and Compasses, is a Ladder that connects the earth with the Heavens, or covering of the Lodge, and is a transcript of that which the Patriarch Jacob saw in a vision when journeying to Padanaram, in Mesopotamia. It is composed of staves, or rounds innumerable, which point out as many moral virtues, but principally of three, which refer to Faith, Hope, and Charity; Faith, in the Great Architect of the Universe; Hope, in salvation; and to be in Charity with all mankind but more particularly with our masonic brethren. It reaches to the Heavens, and rests on the volume of the sacred law; because by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Divine Providence; which belief strengthens our faith, and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded; which hope enables us to ascend the second step. But the third and last being Charity, comprehends the whole, and the Mason who is possessed of that virtue, in its most ample sense, may justly be deemed to have attained the summit of the science - figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament - emblematically depicted on the Tracing Board by seven stars, without which number of regularly made Masons, no Lodge can be esteemed perfect, nor can any candidate be legally initiated into the Order. The Tracing Board is surrounded by an indented or tessellated border, anciently called "the Indented Trasel," which refers to the planets in their various revolutions, that form a beautiful skirt-work round that grand luminary the sun, as the border does round a Masonic Lodge. At the four angles appear as many tassels, which seem to be attached to a cord or cable tow. These refer to the principal points, denominated from the four rivers of Paradise, and the four parts of the human body, the guttural, pectoral, manual, and pedal; and alluding to the same number of cardinal virtues, viz:- Temperance, Fortitude, Prudence and Justice.

The guttural sign or tassel, alludes to Temperance, which is a virtue particularly applicable to both Operative and Speculative Masonry. Labour needs refreshment, but it must be used moderately, as a means of recruiting the physical strength which may have been expended in toil: and not for the purpose of carnal indulgence, which will prostrate the reason, and cause us to incur the risk of violating a solemn obligation, and becoming liable to its penalty. The

pectoral refers to Fortitude. In the absence of this virtue, no person can perform his duty, either to God, his neighbour, or himself, in an acceptable manner. He will be too sensibly overwhelmed with the cares and troubles of the world, to find either leisure or resolution to protect himself from the evil machinations which will be arrayed against him during his progress through life, and may be innocently led to rend asunder the sacred ties of brotherhood, which unite men of all parties, religious or political, by revealing those inestimable secrets which have been entrusted to his care, and become the victim of his own weakness and pusillanimity. The manual reminds us of that sacred pledge which is planted in the heart, and sealed with the symbol of fidelity. It alludes to Prudence a virtue which should be the peculiar characteristic of every Brother, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to expose the least symptom of a sign, token, or word, whereby the secrets of Masonry may be unlawfully obtained. The pedal is the point on which the first recommendation of the W.M. is given to continue good men and upright Masons. It denotes the principle of strict and universal justice, which incites us to act towards others, in all the transactions of life, as we could wish they would act towards us. Justice is the boundary of right, and the cement of civil society. This virtue, in a great measure, constitutes real goodness, and is, therefore, represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue; lawless force would overcome the principles of equity and social intercourse would no longer exist. Near the Rough Ashlar appear the working tools of an Entered Apprentice, viz. "The 24 inch gauge," "the common gavel," and "the chisel."

The 24 inch gauge is to measure and ascertain the extent of any building, that the expenses may be accurately computed. Hence we derive a lesson of instruction. It recalls to our mind the division of the day into twenty four hours and directs us to apportion them into three parts, viz. eight hours to work in, eight hours to serve God and our neighbour in, as far as it lies in our power, without being detrimental to ourselves or family, and eight hours for rest and refreshment.

The common gavel, is an important instrument of labour, without which no work of manual skill can be completed. From which we learn that skill without industry will be of no avail; that labour is the lot of man; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

The Chisel though a small instrument, is calculated to make a permanent impression on the hardest substance, and the mightiest structures are indebted to its aid. It morally demonstrates the advantages of discipline and education. The mind like the diamond in its natural state, is unpolished; but as the effects of

the chisel on the external coat soon presents its latent beauties to the view; so education discovers the latent virtues of the mind, in order to display the summit of human knowledge - our duty to God and man.

*To be continued.*



## ***DAY'S REVIEW OF THE OFFICIAL HISTORY OF UGL NSW [1938]***



Most Wm. Bro. W. R. DAY, P.G.M.

Bro WR Day was a Masonic researcher and, I believe, the first Australian contributor to *AQC*. I believe that the following review was submitted to the Editor of the *New South Wales Freemason* following the publication of the first two volumes of the Official History of the UGL of NSW in 1938. For reasons which may become apparent, it was not published! In fact no review of the two volumes ever appeared in the *NSW Freemason*. Thanks are extended to Bro Robert Taylor, the Grand Lodge Librarian of UGL NSW&ACT, for his permission to publish the review.

Although this Grand Lodge was established in 1888, the authors decided to commence their work from the earliest years of the 19<sup>th</sup> Century. With not many years experience in Freemasonry to guide them, they seem to have assumed that at the end of the 18<sup>th</sup> Century Masonic Affairs, especially in Ireland, were carried on exactly as they are today, and this had led them into numerous pitfalls. Thus they discuss the question of Brown Hayes, his "Warrant" and his meeting, which was interrupted by Thomas Jamison (sic) at the head of a government party. Hayes was sentenced to transportation in 1801, arriving in Port Jackson in 1802. The history states that the Masons in Cork had stood by him in his trouble, as proved by an entry in a Minute Book of Lodge No. 71, dated 9<sup>th</sup> July, 1807 (sic). That is from the text, but in a facsimile published a few pages later, the date is clearly 1801. In a letter from Hayes to Lord Hobart, dated 6<sup>th</sup> May, 1803, Hayes writes that he was "in possession of a regular warrant". But he lays us<sup>6</sup> claim to legal or regular possession. The authors stress "the strict conditions on which warrants always have been issues", but they do not seem to be aware of the frequency with which small Lodges, especially in Ireland, went out of existence

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<sup>6</sup> 'no'? -Ed.

in the 18<sup>th</sup> Century, often without the warrants being returned to Grand Lodge. Hayes' "regular warrant" can easily be accounted for, and there is no need for the authors to suggest that it may have been a Seaton (sic) Warrant, or one from the Northern Defenders or Hedge Masons which "had their headquarters in Cork" where Hayes was born. The Seton idea is ruled out by the fact that Seton only started making trouble in 1806 (Herron Lepper *A.Q.C.* 35/155).

The history goes on to relate the activities of some of the early military Lodges. Those holding Irish Warrants were permitted to admit non-military Brethren. The 46<sup>th</sup> Regiment held Warrant No. 227 I.C. and did so and eventually in 1820 these Brethren obtained a Warrant of their own No. 260 I.C. under the name of Australian Social Lodge. The question of the admission of emancipated candidates was settled by a ruling of the Grand Lodge of Ireland in 1822, and we are told that as a result "the early Australian Lodges" (and the Lodges today) have embodied in their by-laws that "All Candidates for initiation must be free subjects". This statement needs corroboration.

This early Lodge issued "Certificates of Membership without sending them to the Grand lodge of Ireland for signature". The authors express surprise, apparently in ignorance of early 19<sup>th</sup> Century customs. A power to grant dispensations to form other Lodges was conferred upon No. 260 in 1822 and "from these terms and conditions it will be readily apparent that powers equivalent to those of a Provincial Grand Lodge were conferred". May one respectfully differ. And the following is also news "In early Masonic history, to be a St. John's Mason did not imply being a member of a Lodge of that name. It merely indicated that the Brother had been advanced to the Mark Degree."

A Chapter is devoted to the attempts to form an Irish Provincial Grand Lodge in Australia. In 1842 the three Irish Lodges No. 260, 227 and 266 jointly memorialised the Grand Lodge of Ireland to secure this but they were unsuccessful and the same three Lodges met with a similar rebuff in 1847. The Provincial Grand Lodge of Ireland did not eventuate until December 1857. But the authors do not explain how Lodge No. 227 comes into the picture. This Lodge was held in the 46<sup>th</sup> Regiment from 1752 to 1847 when it became No. 1 Quebec. The authors state that it left Australia and it was in Canada in 1847.

The formation of the first E.C. Lodge is recorded in Ch.8 and here the authors are on firmer ground for they have had a little "History of Lodge Australia 1913" to guide them. From this they have "lifted" freely, but with little or no acknowledgment. A list of its first officers is given which includes the names of "T.S. Harrison, Tyler, William Blizzard, O.G." so apparently the Lodge was well guarded. In the little history Bro. Garrison has only the letter "T" after his name,

so perhaps he may have been treasurer. This Lodge was opened in April 1829, though its warrant was dated June 1828, and the long interval puzzled the authors. Might it not be explained by a difficulty in finding a qualified Brother to perform the ceremony of Constitution? The first Scottish Lodge was opened in Sydney in 1851, though a S.C. warrant for a Melbourne Lodge was issued in 1844.

Here the authors must be charged with a sin of omission. They give little or no information as to the spread of the Craft through N.S.W. country towns, information which would have been of real value. The first twenty Lodges on the present register of Grand Lodge have original warrants dated prior to 1860 and of these no less than seven are held in widely scattered towns. Many more country warrants were issued between 1860 and 1870, and doubtless others fell by the wayside.

Many minor mistakes occur in the following chapters, and the following from an account of a meeting of the District Grand Lodge of England on 8<sup>th</sup> February may be taken as a sample. The District Grand Master announced that he had forwarded his resignation to the Grand Secretary of England, having held the office since 1867. The authors say "Perhaps the most interesting section of his letter was his reference to the growth of the movement for union in New South Wales during those seven years". The D.P.G.M. who presided at the meeting was Bro. E.O. Smith. Of him we are told (p.97) that the Grand Lodge of England "has conferred on him the rank of Past Senior Grand Warden." This on p.99 becomes Past Senior Grand Deacon. Neither rank is correctly designated.

The formation of a Grand Lodge of N.S.W. in 1877 is detailed at considerable length, and much space is devoted to what seems now to be undignified bickering. Only the Sydney aspect is dealt with by the authors, but the trouble was much more acute in some of the country towns. The authors fail to recognise this as a cause leading to subsequent union, nor do they record the change in public opinion in Great Britain towards the Colonies which took place between 1880 and 1890, and which was no doubt reflected in the Grand Lodges of the United Kingdom.

The union of the Lodges in N.S.W. is fully described, and is the best part of the history, but again the authors get mixed up over E.C. rank, e.g. where Lord Carrington is described as Past Deputy Grand Warden. However, they miss the point that the union was a union of a number of individual Lodges, acting independently, and was not a union of governing bodies as was the English Union. There being no Lodges left to govern, the former governing bodies in New South Wales automatically came to an end. There were 176 Lodges embraced in

the union embodying about 8,000 Brethren, but the numbers in both cases are not certain.

The later chapters of the history are mainly extracts from the printed Proceedings of the Grand Lodge, but they are by no means free from errors. The authors describe a dispute as to precedence between the Grand Lodge of N.S.W. and S.A. (inaugurated in 1884). It was contended by N.S.W. that its Grand Lodge should date from 1877, the date when the original, but unrecognised G.L. of N.S.W. was formed, and the authors support this claim. It is curious that those holding this view would overlook the seal of the G.L. adopted at its foundation. It is worded "Established 1888".

Serious errors occur on pp.230, 231 and 241 where wrong numbers are given for Regulations in the Book of Constitutions, due to carelessly using an out of date edition. An omission is that of cross references, where rulings on a particular matter are given at different times, and students could be easily misled into thinking an old ruling to be still in force. Both the Regulations and the rulings on them have been frequently varied in the period of fifty years.

A desire to improve on the published Proceedings is found on p.346 where "Wor. Bro. Archb. Saumarez Smith was elected unopposed as Grand Chaplain." His Grace was not a Mason. The Brother elected was his son.

The Grand Lodge made steady progress, and its activities reached their zenith in the Grand Mastership of M.W. Bro. William Thompson (1914-1924). During his regime the number of Lodges increased from 253 to 485, and the number of Brethren from 20,477 to 55,000. Among his most noted achievements were the foundation of a highly successful War Benevolent Fund, the building of the Masonic Schools, and shortly before his retirement, the planning of a Masonic Hospital. In August 1920 he presided over a large gathering to celebrate the centenary of the Charter of the first Australian Lodge. The energy developed during his regime was sufficient to keep G.L. progressing for a few years after his retirement, but its rate of progress gradually slackened. The authors credit his successor with the "formation of a Council to govern the Wm. Thompson Masonic Schools." This is incorrect as the Council was devised by the Committee appointed to revise the Book of Constitutions in 1925/6.

The Constitutional Law is not a strong point with the authors. On p.437 they tell us that by the Revised Regulations "the Boards of Gen. Purposes and Benevolence were to be given a wider field in which to operate." As both Boards had jurisdiction throughout the entire State from the foundation of the G.L. it is hard to see how they could be given a wider field. All that was done was to

define more clearly the Metropolitan area and the respective qualifications of Metropolitan and country members.

The appointment of the authors as Official Historians is related on pp.552/3. Originally it was agreed to create an office of Grand Historian, but the Grand Master (Maguire) asked that this not be confirmed although he had originally proposed it. Had it been confirmed, the office would have had to be filled by election in Grand Lodge. So he decided to exercise his prerogative and appoint two Official Historians, who, however, would not be granted Grand Lodge rank. Neither the Grand Master at the time, nor the historians in their work furnished an origin for such "prerogative" which certainly does not exist in the Regulations of the Book of Constitutions. Apparently the Grand Master did not deem it necessary to appoint an Advisory Committee to assist them. Had he done so, the mistakes here noted (and a great many others of less importance) might have been corrected before publication.

The later chapters of the history are largely padding with but little useful information. Had much of this been eliminated, and a commencement made from 1888 (or 1877 at the earliest) the work would have been of greater value to students. There are a number of excellent blocks included in the volumes.

The appendices and index are no more than partially accurate.

(W.R. DAY)

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## ***'TRUTH WILL PREVAIL'***

In July 2007 the late Bro Keith Stockley, together with Bro Eli Minoff, published *The Fulfilled Promise: The Making of Masonic History*, concerning a meeting of New Zealand Masons in Jerusalem in April 1916. The core material can be found at <http://www.freemasons-freemasonry.com/stockley.html>. and at <http://www.masonicsites.org/solomonstemplemeeting.htm>.

It is understood that Masonic meetings have been held in the Quarries since the 1860s. Here are passengers from the *Celtic's* Mediterranean cruise of 1902.



AT ENTRANCE TO SOLOMON'S QUARRIES, MARCH 16TH, 1902

Unfortunately the authors missed a critical piece of evidence in telling the tale. It can be found in the following clipping from *The New South Wales Freemason* of November 1926.

# THE NEW SOUTH WALES FREEMASON

## Truth Will Prevail

By W. ENGLAND, New Zealand.

I have read in more than one Masonic publication the fact that during the Great War, when the New Zealand soldiers were occupying Jerusalem, those of them who were Masons held a "Lodge" in the vault or chamber beneath the Rock over which Solomon's Temple was originally erected. An Arab sheik or chief proved his right to be admitted, and was allotted one of the subordinate offices for that occasion.

Last year I wrote an article on "Arab Masonry," quoted (among others) this very story, and asked why the researchers in our Order did not investigate such apparently clear proofs of the existence of Masonry among the Eastern races.

Bro. C. Marshall, of Auckland, who read my essay, gave me a hint that the Grand Secretary of the G.L. of New Zealand had secured positive proof that the Arab part of the yarn recital was a pure invention, and had not the slightest foundation in fact.

I immediately wrote to Right Wor. Bro. Col. G. Barclay, the Grand Secretary, and asked him if my informant had correctly instructed me.

The Grand Secretary, in his reply, told me that the story was false, and at the same time he very kindly placed me in possession of the facts which gave rise to the myth. He said:—

"In reference to the meeting of New Zealand Freemasons, held at Jerusalem, I may say that I made enquiries in reference to the matter in response to a letter received from the Secretary of King Solomon's Temple Lodge, No. 4611, E.C., Jerusalem, asking for information, and I enclose an extract from the letter from Wor. Bro. Brigadier General W. Meldrum, which sets the matter at rest."

Extract from letter from Wor. Bro. W. Meldrum, dated at Gremouth on 30th January, 1924:—

"With regard to the Sheik's acting as T. (yler), this was not the case. All offices in connection with the meeting were filled by New Zealand Freemasons. The Sheik, when I was arranging with him to

let us meet in the chamber beneath the Rock, informed me he also was a Freemason, but I took no steps to prove him as such, and he went on with his work at the Mosque, i.e., admitting visitors to the Mosque, taking their admission fees and showing them around. When our meeting was about three parts through, the O.G. (a New Zealand Freemason) gave the alarm. On enquiry it was found that the Sheik was outside, and was getting concerned about the length of the meeting, stating that visitors were arriving, and he could not give us much more time. A further gift of money (back-sheesh) was handed out for him, and we were not further disturbed. I might add that I sent an account of our meeting, just after it was held. . . . to an old friend of mine. Being greatly interested in the meeting, he published my letter . . . but first "edited" it, that is to say, added to my account a statement that our Arab Sheik had acted as T. In writing to me when sending a copy of the paper he mentioned that he had heard from another source that the Sheik had acted as T., and he thought it added a picturesque touch to the meeting, and thinking I had overlooked the matter, he added it to my account. As I have stated, however, it was not the case. The Sheik took no Masonic part in our meeting."

# HARASHIM

חרשים

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### Contents

Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- “ Their lecture programs for the year;
- “ Any requests from their members for information on a research topic;
- “ Research papers of more than local interest that merit wider publication.

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

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Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. ***Contributors who require posted material to be returned should include a stamped, self-addressed envelope.***

### General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or <[lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)>

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## PRESIDENT'S PAGE

Greetings to all our readers and correspondents.

What a wonderful month August has been! With the use of the internet and the Zoom platform, the Australian section of the ANZMRC touring lectures has seen the presentation by RWBro John Molnar of his six lectures, beginning, most appropriately in our national capital, with his paper titled "What is Freemasonry for?"

In this first lecture, he challenged us look beyond the familiar platitude of 'Making Good Men Better' to the concept of 'Brotherly Love, Relief and Truth' (which to me seems a better phrase to help in our quest to better market the Craft to the interested but as yet uninitiated men in our communities), on to the analysis of our ceremonies to demonstrate that "The Craft as a way of personal growth" and via the participation in and earnest study of the ceremonies may reach the destination 'where it all comes together'.

The second lecture, "Esoteric Threads of Freemasonry – St John", brought us to consider that our ritual perambulations can be considered to connect "modern Freemasonry with the ancient mysteries" and "That man, his constructions, the world and the universe must all harmonise with the Great Architect and His Universe". This paper then, via astronomical concepts and with reference to St John the Baptist and so to the central point of Speculative Freemasonry, the search for knowledge of God and that perfect knowledge may not be gained in this life.

The third lecture, "The Mason's Word" was delivered to the Tyled meeting of the Hobart Lodge of Research, which also formally attended by the Grand Master, MWBro P Oddie ODS. The lecture took us on a journey through time, looking at the first known mention of the word in the *Edinburgh Register House Manuscript* of 1696, then the *Sloane Manuscript* of circa 1700, via an exposure in 1785 titled "The Whole Institution of Free-Masons Opened" which stated that the word signifies "marrow in the bone".

Then we were given explanations of how words and their meanings can become changed or obscured over time, finishing with comments attributed to a paper by WBro David Barrett, which states that in Israel, in Hebrew they say (transliterated to an English pronunciation) "MahXXXXXX MetHXXXXXX", the translation of which he says is usually given as "What! The Builder!" "The Builder is dead!"

The fourth lecture, "The Life and Times of the Stone masons at the time of the Regius Poem", demonstrated that (unlike popular Masonic pseudo-history) medieval masons did not travel very much, if at all, from one place of work to another, rather that the constructions they were engaged in actually lasted from decades to centuries! In some cases they were forced to move to another site, either from lack of work or by order issued by the King or the Church.

At a new building site, the first construction was usually the lodge, usually of a temporary nature, provided shelter, a place to meet discuss the work. They were paid wages, the wages being according to skill levels attained. They believed that masonry was very old and that geometry was known and important. The "masons considered themselves to be an honourable fraternity" and that "membership of the fraternity required certain moral behaviours."

The fifth lecture, titled the "History of Lodge Amoy". The paper demonstrated that the period of the history of this lodge paralleled the history of China. (Amoy is an island in Fukien Province, China. It is roughly halfway between Hong Kong and Shanghai.

The paper traces the history of the freemasonry and the lodge, from freemasonry's arrival in China in 1759, interestingly via the Swedish East India Company ship's crew with a travelling warrant! As trade with China developed, so lodges were opened in various cities and the Ionic Lodge of Amoy was consecrated in 1878.

The fortunes of freemasonry and Lodge Amoy mirrored the trade and politics in China until finally the Grand Lodge of China closed after three years of Communist rule.

The sixth and final lecture of the Australian leg of the 2021 travelling lectures was presented in the evening of 27 Friday August.

The paper is titled "Neo-Platonism and its influence on the Craft". The paper sets out the origins and philosophies of Neo-Platonism and then looks at the authors and attributes of Craft Masonry at the time of the first Grand Lodge to ascertain if there is an alignment between the philosophies. An example of this is the contention by the author that the "Landmarks of the Order are infused with Neo-platonic thought"

The paper brought forward many interesting discussions from the attendees, indicating the strong interest in and challenges to the concepts outlined in the lecture. This concluded the series written and presented so well by RWBro John Molnar; well done John!

I understand that our secretary, VWBro Brendan Kyne, still has some copies of John's tour book "What is freemasonry For?" available for sale.

The New Zealand series will now commence, the lectures being presented on the Tuesday and Thursday each week for the next three weeks, the starting time is 7.00pm NZ time, i.e. 5.00pm AEST. WBro Dr Jack Dowds is the lecturer. The full details are as follows:

Tues 31 August **An historical reflection on Freemasonry in Ireland and the role of Freemasons in the 1798 rebellion.**

Thurs 2 Sept **An Irishman, two Frenchmen and a Masonic Conspiracy**

Tues 7 Sept **Freemasons, the female of the Species**

Thurs 9 Sept **Solomon, Symbols and Sex: a Ramble around the Pillars**

Tues 14 Sept **Two Wilde Irishmen - William and Oscar**

Thurs 16 Sept **William Butler Yeats: the Mystic and the Influence of Freemasonry**

All presentations will be accompanied with a full Powerpoint presentation.

The Zoom link for all presentations is the same, courtesy of Bro George Allan who will be the administrator for each session.

<https://us02web.zoom.us/j/5222266105?pwd=SkNlSHJmaDFpeDZNRUFnUXBZK3Fxdz09>

Meeting ID: 522 226 6105      Passcode: 0FGBt7

On a local "Apple Isle" level, the Grand Lodge of Tasmania has just released the new 'Strategic Plan'. This comprehensive Plan includes a section of particular interest to our two Tasmanian research lodges where it states "Lodges of research to be tasked to provide educational presentations that are informative and effective in respect of the needs of members and their lodges (not only esoteric or historical in nature)". I look forward to a quality interaction between the research lodges and their associate member lodges. Long may we be of mutual benefit to each other.

Ian Green  
President

**HORACE GREELEY HJALMAR SCHACHT:  
A BROTHER FREEMASON AND THE THIRD REICH**  
by Bro. Ralf Bernd Herden

*A Free-Mason is a follower of a rigorous moral rectitude which exceeds even the most demanding of ecclesiastical dogmas. <sup>1</sup>*

This is not the place to present in full detail the biography of the banker, Reichsbankpräsident (Imperial Bank President) and Reichswirtschaftsminister (Imperial Minister of Economic Affairs) Hjalmar Schacht, which is singularly impressive. There is plenty of generally accessible and illustrative literature for that purpose.<sup>2</sup> But a summary of some of the most interesting and relevant aspects of his biography are required.

Horace Greeley Hjalmar Schacht, was born in 1877 in Tingleff, Northern Schleswig [now Denmark] and died in 1970 in Munich. In November 1923, Schacht – who was previously a successful private banker - became currency commissioner for the Weimar Republic, and participated in the introduction of the “Rentenmark”, a new currency the value of which was based on a mortgage on all of the properties in Germany. He successfully ended hyper-inflation in Germany, and then in December 1923 he was appointed president of the Reichsbank, a position he held until 1930.

He acted again as President of the Reichsbank from 1933 to 1939 and as Reichswirtschaftsminister from 1934 to 1937. Schacht was the inventor of the Mefo-Wechsel, a payment system which enabled Germany to upgrade its military capability. Arrested by the Gestapo in 1944, liberated after a stay in a concentration camp in 1945, he was tried in the Nuremberg Trials, and found not guilty. After that he worked again as a banker.

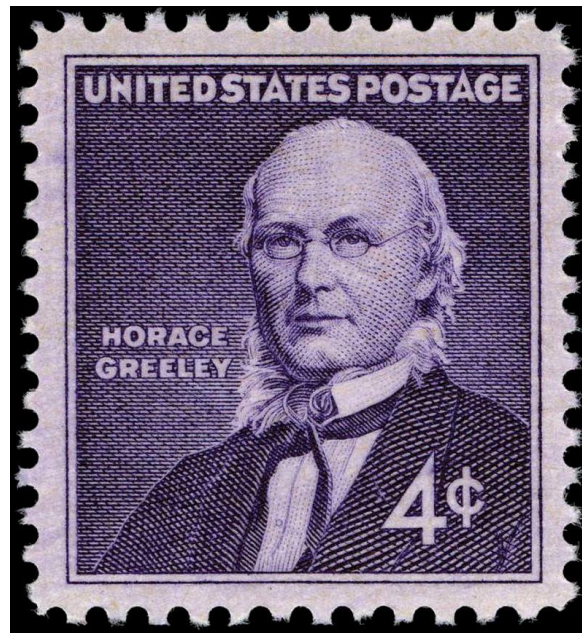
His father was a journalist and businessman who sought professional success by trying his luck in the “new world”. A veneration and longing for the “American Dream” may well have played a part, but the fulfilment of it was not achieved by the family. They returned to their homeland of Germany, wiser for the experience, but not wealthier. As a reminder of the “American interlude”, their son Hjalmar was given the additional names of Horace Greeley.

Horace Greeley (1811-1872) was an American newspaper publisher, founder of the *New York Tribune*, and a staunch opponent of slavery. Greeley’s newspaper adopted a strong moral stance, opposing alcohol, tobacco, gambling, prostitution and the death penalty. But his main concern was the abolition of slavery.

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<sup>1</sup> Jean-Francois Bouchard: *Le Banquier du diable*. Max Milo Éditions, Paris 2015, page 27.

<sup>2</sup> Here may be mentioned especially John Weitz: *Hitler’s Banker: Hjalmar Horace Greeley Schacht*. Little, Brown & Company, Boston 1997.



In 1872, Greeley was a candidate for presidential elections. He ran for the Republican's spin-off, the Liberal Republican Party, and supported by the Democrats, often criticized by him, against incumbent Republican President Ulysses S. Grant. Greeley received 44% of the votes (Grant: 56%), but Greeley died before the Electoral College meeting.

The Schacht family probably counted itself as "honourability", but did not belong to the possessive or well-placed parts of the citizenry. Some examples from his memoirs may illustrate this as an example:

The family lived spartan simple life, pocket money never existed for the school boy.<sup>3</sup> The first, long trousers (indication of a school boy growing up) was from Shoddy.<sup>4</sup> Although it sounds "Good and British" for the German, the Englishman knows that this does not mean fine English cloth – but a more felted product.

When Hjalmar Schacht passed his Abitur (high school exam) in Hamburg (the parents were already living in Berlin at that time), he sent them a telegram: "Abitur well passed, Hjalmar". His father's comment: "A five-penny postcard would have done it too."<sup>5</sup> The student Schacht earned his first bicycle by giving private tutoring lessons.<sup>6</sup>

When Hjalmar Schacht's father was doing better economically, the American flag was constantly flying in front of the family's house, the "Villa Equitable" in Berlin-Schlachtensee, as a demonstration of a liberal, pro-American sentiment by a German, who had also become an American citizen.<sup>7</sup>

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<sup>3</sup> Hjalmar Schacht: *76 Jahre meines Lebens*. Bad Wörishofen 1953, page 52.

<sup>4</sup> Hjalmar Schacht, *76 Jahre*, page 53.

<sup>5</sup> Hjalmar Schacht, *76 Jahre*, page 80.

<sup>6</sup> Hjalmar Schacht, *76 Jahre*, page 73.

<sup>7</sup> Hjalmar Schacht, *76 Jahre*, page 81.

In 1906 Hjalmar Schacht became a member of the Berlin Masonic Lodge “Urania zur Unsterblichkeit”, and in 1949 he became a member of the Lodge “Zur Brudertreue an der Elbe” at Hamburg.

The *Vienna Masonic Newspaper* (Wiener Freimaurerzeitung) reported in 1932 under the headline “*A strange car accident*”: “The “Sudetes German Daily Newspaper” in Prague resumes the following horror story from the “Silesian Daily Newspaper”:

News came on Thursday that the car of the former President of the Reichsbank Schacht had overturned and that Doctor Schacht had been seriously injured.

Yet another of those coincidences, that seem to occur so often in world history and especially in the history of the German Republic.

By the way, Schacht was one of the co-founders of the German Democratic Party in 1918, one of the main pillars of the Weimar democracy, which had later been dissolved in June 1933 as part of the enforced political changes. But Hjalmar Schacht had by then already bid his farewell to the party. After the First World War, Schacht was one of the Freemasons, who internally resisted the nationalist trend. They called for the re-establishment of relations with grand lodges of the former enemy states and for a strengthening of the League of Nations on an international level. His name can be found as a signatory to the “Bluntschli Committee” of the Bluntschli-Ausschuss der Deutschen Liga für den Völkerbund (League of Nations) which was published in December 1919 in the *Bundesblatt der National-Mutterloge “Zu den drei Weltkugeln”* (The National Gazette of the National Mother Lodge “Of the Three Globes”) at Berlin.<sup>8</sup> The liberal teacher of constitutional law and long-time Grand Master of the liberal Grand Lodge “Zur Sonne” (Bayreuth) was also a signatory.

Johann Caspar Bluntschli was born in Zurich in 1808 and died in Karlsruhe in 1881.<sup>9</sup> He was a member of the Großer Rat (Great Council) of his hometown and member of the Eidgenössischer Staatsrat (Federal Council of State) in the Grand-Duchy of Baden. And was also a Professor at Heidelberg University and synod president of the Protestant Church of Baden. Liberal from his heart, Bluntschli was one of the authors of the circular of the Heidelberg Lodge “Ruprecht zu den fünf Rosen” of 1865 against the anti-masonic encyclical of Pope Pius IX,<sup>10</sup> but also a champion for the formation of a unified, German Grand Lodge.<sup>11</sup> Bluntschli also was a friend of Francis Lieber, who in 1868 wrote him a foreword to his

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<sup>8</sup> Ralf Melzer: *Konflikt und Anpassung. Freimaurerei in der Weimarer Republik und im „Dritten Reich“*. Wien 1999, page 32. Helmut Neuberger: *Winkelmaß und Hakenkreuz. Die Freimaurerei und das Dritte Reich*. München 2001, page 115.

<sup>9</sup> Eugen Lennhoff/Oskar Posener: *Internationales Freimaurer-Lexikon*. Reprint of 1932 edition published by Amalthea Verlag Wien and München. There page 192: Bluntschli, Johann Caspar (right would have been: Caspar).

<sup>10</sup> Johann Caspar Bluntschli: *Memorable things from my life*. Edited by Dr. Rudolf Seyerlen, III Volume (Band), Heidelberg (1861–1881), published 1884 C.H. Beck Verlagsbuchhandlung Nördlingen. Especially page 122.

<sup>11</sup> Johann Caspar Bluntschli: *Denkwürdiges aus meinem Leben*. Edited by Dr. Rudolf Seyerlen, III. Volume (Band), Heidelberg (1861–1881), published 1884 C.H. Beck Verlagsbuchhandlung Nördlingen. Especially page 430.



work “The Modern International Law of the Civilized States, Presented as a Legal Book”.<sup>12</sup>

Francis Lieber (1798-1872), in Germany known as Franz Lieber, was a German-American jurist and political philosopher. He was the author of the “Lieber Code”, also known as *Code for the Government of Armies in the Field* (1863). The Lieber Code is one of the first documents to comprehensively outline rules regulating the conduct of war, and one of the roots that laid the foundation for the Geneva Conventions. But there is also to mention the “Treaty of amity and commerce” of 1785 between His Majesty the King of Prussia (Frederick the Great) and the United States – which also included some regulations for the conduct of war.

The independent, masonic oriented “Bluntschli-Committee” wanted to support the League of Nations, peace and the spirits of solidarity between all men and humanity.<sup>13</sup> The Berlin journalist and writer Dr. Ludwig Müffelmann (who, together with his son Leo Müffelmann) are classified as humanitarian Freemasons, acted as committee president. Before the First World War, the son also acted as Hjalmar Schacht’s personal secretary in commercial matters.<sup>14</sup>

The person of our Brother Hjalmar Schacht is certainly not only controversial in the circles of our brotherhood. This brief description is not intended to raise the index finger of accusation, nor should it create a modern carte-blanche. This presentation should encourage thoughtfulness, rather than “hasty judgment”, and not condemnation. In any case, to quote Simon Wiesenthal, it is about *justice, not revenge*.<sup>15</sup> He who is without sin, cast the first stone<sup>16</sup> ...

Hjalmar Schacht was certainly not a resistance fighter, but at least he was a very uncomfortable fellow traveller – but was however a personality with iron-clad principles. In the Nazi regime Hjalmar Schacht was neither a racial anti-Semite nor was he a Philo Semite. But Schacht probably kept his thoughts above all on safe and orderly economic conditions, for which a disruption of Jewish trade and commerce, which like any disruption of trade and industry, was harmful. At worst, “his humanity” was solely “of practical matters” - at best Christian or Masonic. The very exact answer to that is that both Hjalmar Schacht and history have failed to provide a clear conclusion. But “his humanity” was there, it was recognizable and well known, even at times when others were silent in fear.

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<sup>12</sup> Bluntschli, Johann Caspar: *Das moderne Völkerrecht der civilisierten Staaten als Rechtsbuch dargestellt*. Published by C.H. Beck’sche Buchhandlung Nördlingen 1868.

<sup>13</sup> Eugen Lennhoff/Oskar Posener: *Internationales Freimaurer-Lexikon*. Reprint of 1932 edition published by Amalthea Verlag Wien and München. There page 193: Bluntschli-Ausschuß der Deutschen Liga für den Völkerbund.

<sup>14</sup> Neuberger, page 167.

<sup>15</sup> Simon Wiesenthal: *Recht, nicht Rache*. Berlin 1991.

<sup>16</sup> The Holy Bible/The New Testament, in German Die Heilige Schrift/Das Neue Testament, most used is the translation of Martin Luther, there: Johannes 8, 8. In the English Standard Version: John 8,7.



Hjalmar Schacht, who was at times most valuable for the system and could also be used internationally as an economic leader, was on the other hand, able to be afforded some freedoms, which made propagandist Joseph Goebbels overflow his bile. First of all let Hjalmar Schacht (after the end of the war, 1949) have his say:

“I had refused to follow the party’s demands that seemed immoral to me. I did not become a party member,<sup>17</sup> (...)”

On January 30, 1937, however, Hjalmar Schacht and the other Reichsministers (Imperial Ministers) were awarded the Nazi Goldenes Parteiabzeichen (Party Badge in Gold) by the NSDAP at a cabinet meeting on the fourth anniversary of the seizure of power. Schacht was thus a member of the NSDAP (membership number 3,805,230).<sup>18</sup> Incidentally, the only Member of Cabinet who turned down the award was the devout Catholic Peter Paul Freiherr von Eltz-Rübenach, who headed the Reichs-Transport-und Postministerium (Imperial Transport and Postal Ministry). He then had to resign his ministerial post.

But let Hjalmar Schacht continue to speak: “(...) I had kept the leader’s principles, of which I disapproved in principle, outside the Reichsbank, I had rejected the discrimination against Freemasons and politically “intolerable” officials, I had neither title nor accepted uniform or ranking, I had not taken any gifts, nor had I enriched myself, I had not joined a single national-socialistic organization, I emphasized and openly showed my affiliation to the Bekennende Kirche (Confessing Church), but - and here came the great astonishment – whoever else had I watched acting like this?”<sup>19</sup> The Bekennende Kirche was a movement within German Protestants during the time of Nazi-Rule in Germany – it untied the opposition to the pro-Nazi Deutsche Christen, the movement which supported the Reichsbischof (Imperial Bishop) Ludwig Müller, a most devote servant of Adolf Hitler.

Nonetheless, Hjalmar Schacht was not only one of their most economically significant sponsors in the early years of Hitler and the NSDAP’s rise and ascent in 1930-31 - he for example also served as a speaker at the “Harzburg Front” in 1931. This was a very short-lived, anti-democratic and radical right political “alliance” formed on Sunday, 11 October 1931 at a convention of representatives of the varying political groupings styling themselves the “national opposition” at the spa town of Bad Harzburg. But this is only one aspect of Hjalmar Schacht.

As part of a speech at the Christmas party for the Reichsbank office juniors on 11 December 1934, Schacht expressed the words, which are indicative of his Masonic attitude: “What is decisive at the end of life is the question: Have I

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<sup>17</sup> Hjalmar Schacht: Abrechnung mit Hitler. Michaelis-Verlag at Berlin and Frankfurt (Main 1950). Licensed Edition by Rowolth-Verlags at Hamburg, published in 1949, also see Schacht 1950, p. 50.

<sup>18</sup> Heinz Pentzlin: Hjalmar Schacht – Leben und Wirken einer umstrittenen Persönlichkeit. Frankfurt (Main), Berlin, Wien (Vienna) 1980, page 17.

<sup>19</sup> Schacht 1949, page 50.

always complied with my position, have I always fulfilled my duty? Have I always been an honest and decent human?"<sup>20</sup>

Schacht seems to have used these Christmas parties for the office clerks at the Reichsbank on repeated occasions to show his displeasure:

The Jewish pogrom of November 9, 1938 gave new impetus to my outrage and determination. As long as I had headed the Ministry of Economy, nothing had happened to the Jews economically. After I left, the persecution started. On November 9, 1938, the entire brutality of the Minister of Propaganda Goebbels escalated into arson and ill-treatment. A few days later, all Jewish property was confiscated. The Jews were removed from German economic life by decree. I soon found an opportunity to speak publicly about this crime. At each Christmas party I used to attend to a celebration organized by the Reichsbank for the young office clerks and give a speech there. The parents of the young people and numerous party members from the youth organizations and the Gauleitung always attended to this celebration. At the Christmas party in 1938 I wandered back to what happened on November 9<sup>th</sup>. I explained that such brutality should make every decent person blush. „Hopefully," I said, „none of you was involved, otherwise I would advise him to leave the Reichsbank as soon as possible. For people who do not respect the life and property of their fellow human beings, there is no place amongst us." "Of course, this statement spread at lightning speed through the party and among the rest of the population."<sup>21</sup>

Hjalmar Schacht had already resigned as Reichsminister of Economic Affairs in November 1937 because he felt Hitler did not take him seriously. He was then, on 20 January 1939, dismissed as well by Hitler as President of the Reichsbank. Hitler to Schacht: "You do not fit in the whole National Socialist picture." And Schacht's comment was "He was absolutely right about that, and I kept silent". This visibly embarrassed him, and he continued: "You refused to have your officials checked for political reliability by the party organs." That was nothing new to me. I had told him many times, that if I had a command I would have to choose my team myself. So I did not think it necessary to respond to this remark. This was followed by a new accusation: "You have criticized the events of November 9<sup>th</sup> in front of your employees." He was alluding to my Christmas speech in which I had openly commented on the Jewish pogrom. Now I replied sarcastically: "If I had known that you approve of these transactions, I would have been silent." This answer left him speechless and he rushed: "Incidentally, I am now too excited to be able to speak to you anymore", which I answered with the words: "I can come back again when you have calmed down." Then he silently took me through three rooms to the door of the hall and said goodbye."<sup>22</sup>

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<sup>20</sup> Hjalmar Schacht: Schacht in seinen Äußerungen. Im Auftrage des Reichsbankdirektoriums zusammengestellt in der volkswirtschaftlichen und statistischen Abteilung der Reichsbank zum 22. Januar 1937. Berlin 1937, page 26.

<sup>21</sup> Schacht 1949, page 84.

<sup>22</sup> Schacht 1949, page 89.



“I was the only minister who let the protection of the Jews be officially of concern to me, who publicly opposed the party’s political control over his officials, who treated the Freemasons frankly just like any other official, who publicly took his stand against the excessive armament, who made an open statement to the Bekennende Kirche (Confessing Church), urging compliance and order with the budgetary obligations of the Reich. For all other departments, resistance to Hitler’s policy on violence failed.”<sup>23</sup>

As the only Freemason in Germany in government, Schacht alone could dare to at least attempt to personally intervene with Hitler in favor of the German Grand Lodges. This happened in spring 1935 at the Obersalzberg, when these old Berlin grand lodges were about to be dissolved despite their transformation into “German National Orders”.<sup>24</sup>

Hjalmar Schacht’s speech on the occasion of the opening of the Deutsche Ostmesse Königsberg (East German Fair), a commercial trade fair in Königsberg on 18 August 1935 was characterized by intellectual independence and courage. The Ostmesse, founded in 1920 by Friedrich Ebert, the Social Democratic President, was intended to alleviate the restrictions imposed by the “Polish Corridor” and took place until 1941. The intent was that the fair would enhance trade and industry in Eastern Prussia, which was “isolated” by the “Polish Corridor”. Schacht stated at the German Eastern Fair in 1935:

At a time when credit and trust have almost disappeared from the world, we want to express that self-esteem requires respect for others, that assertions of our idiosyncrasies do not diminish the idiosyncrasies of others, that the recognition of someone else’s performance only affects our own performance and that an economic competition can only be won in the long run through exemplary performance, but not through methods of violence or cunning.<sup>25</sup>

“But then there are some contemporaries, the sort of who are best remembered with the prayer “Lord, save me from such friends”. They are the people who heroically smear window panes at night, who pillory every German who buys in a Jewish shop as traitors to the people, who declare all former Freemasons to be trash, and in the justified fight against politicizing pastors and their chaplains. The result these people have in mind may be right and good everywhere but their method flawed. There is no place in the Third Reich for secret societies, even if they are harmless.”<sup>26</sup>

Reichsminister of Propaganda Joseph Goebbels, of course, saw this quite differently, certainly with the exception of the sentence about secret societies. He records his thoughts in the following entries to his diary from 1935:

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<sup>23</sup> Schacht 1949, page 158.

<sup>24</sup> Melzer 1999, page 147–148. Neuberger 2001, page 527.

<sup>25</sup> Hjalmar Schacht: Königsberger Rede – Rede des Reichsbankpräsidenten und Beauftragten Reichswirtschaftsministers Doktor Hjalmar Schacht auf der deutschen Ostmesse, Königsberg am 18 August 1935. Berlin 1935, page 5.

<sup>26</sup> Hjalmar Schacht: Königsberger Rede – Rede des Reichsbankpräsidenten und Beauftragten Reichswirtschaftsministers Doktor Hjalmar Schacht auf der deutschen Ostmesse, Königsberg am 18 August 1935. Berlin 1935, pages 9–10.

Schacht gave a provocative speech *à la Papen* in Königsberg.”<sup>27</sup> Goebbels alludes to Papens speech of June 17, 1934 at the University of Marburg. “Letter from Schacht because I censored his speech. Was too rude. But his letter is very tame.”<sup>28</sup>

With the Führer. (...) I was absolutely right about Schacht. Schacht can be glad that I censored his speech. I will not let this right be denied to me either.”<sup>29</sup>

In the Ministry a lot of work. Compiled some material against Schacht that the Führer wants to have. It should show him its dispensability. He is no longer tolerable. I provoke the same way he does ... (...) The material is just too devastating. The President of the Reichsbank in his nightgown!”<sup>30</sup>

German Labor Front conference. Exchanged warning glances with Schacht. The party is angry with him, and he notices that too.”<sup>31</sup>

People cheer the Führer. He had a conversation with Schacht. He wanted to restrict Goering’s authority again, but the Führer refused. It will not go well with Schacht for long. He doesn’t belong to us with his heart.”<sup>32</sup>

On December 4 1936 the law on the Hitler Youth as State Youth and their “all-encompassing educational mandate” that had passed legislation on December 1, 1936, came into effect. In addition, there were conflicts of competence between Schacht, the Reichsminister for Economic Affairs, and the Deutsche Arbeitsfront (Labour Front), headed by “Reichstrunkenbold” (“imperial drunkard”) Robert Ley (Reichsorganisationsleiter (Chief of the imperial organization of the NSDAP) - the compulsory community organization of the dissolved unions and employer organizations.

Joseph Goebbels entrusted to his diary on April 17, 1937: “Ley has a row with Schacht because of the fellowcrafts completion address. I should fix it. But how?”<sup>33</sup>

Even the clever propagandist and demagogue Goebbels seems to have failed to reconcile Schacht and Ley.

On 11 May 1937, at the Berlin Sportpalast’s enrolment and acquittal ceremony for the Chamber of Commerce and Industry and the Chamber of Crafts in Berlin, Hjalmar Schacht, as President of the Reichsbank and Minister of Economic Affairs, again certainly very much to the annoyance of German Labor Front leader Ley and probably also the Reichsjugendführung (Imperial Leadership of the Hitler-Youth), did not mince words:

That is why, as Reichsminister for Economic Affairs, I feel an urgent obligation to provide our young people with qualified, professional, job related training and support they need, because rise or fall of the German economy depends on them.”<sup>34</sup>(...)

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<sup>27</sup> Joseph Goebbels: Tagebücher. 1924–1945 (in fünf Bänden, hg. von Ralf Georg Reuth). München, Zürich 1992, 878 (21 August 1935). (The diaries of the Imperial Minister of Propaganda, Joseph Goebbels)

<sup>28</sup> Joseph Goebbels, loc.cit. page 879 (23 August 1935).

<sup>29</sup> Joseph Goebbels, loc.cit., page 884 (6 September 1935).

<sup>30</sup> Joseph Goebbels, loc.cit. page 885 (11 September 1935).

<sup>31</sup> Joseph Goebbels, loc.cit. page 887 (15 September 1935).

<sup>32</sup> Joseph Goebbels, loc.cit. page 954 (3 May 1936).

<sup>33</sup> Joseph Goebbels, loc.cit. page 1069 (17 April 1937).

<sup>34</sup> Hjalmar Schacht: Ansprache des Reichsbankpräsidenten und Reichswirtschaftsministers Doktor Hjalmar Schacht auf der Einschreibung- und Freisprechungsfeier der Industrie- und Handelskammer und der Handwerkskammer zu Berlin im Sportpalast am 11 May 1937. Berlin 1937, page 4.

Apprentices cannot be taught by apprentices, and the chimney sweep profession can only be taught by a master chimney sweep. Therefore, just like political education with the politician, the technical and professional training must be taught by the business manager, or by the master.<sup>35</sup>

Anyone who wants to take the technical and professional training of our young economical talents into their own hands must also take the lead in economic policy. Vocational training is such a vital element of German economic policy that any widening gap must be avoided under all circumstances. <sup>36</sup>

Even in 1937 Hjalmar Schacht published the following lines from the Berlin Lodge speech of 1913:

The striving for objectivity, for inner sincerity is the most valuable asset of German culture. This desire for sincerity goes hand in hand with the striving for inner freedom. Only this can become our own, what we freely seize from our own striving. If the historical struggle for freedom of other nations has essentially taken place in the area of the greatest possible independence from the formal stately system of order, the struggle of the German people for freedom has always been a struggle for the inner freedom of the soul, a struggle for the inner greatness and dignity of man. For him, freedom is not associated with the concept of a right but with the concept of duty.<sup>37</sup>

The following lines are almost unmasking, at least for the initiated adept (and those familiar with (German) masonic ritual):

It will come true that what I wrote 20 years ago when I was asked then the question about the destiny of man: We do not know the destiny of man, but since we ourselves feel part of that power within us, according to the great eternal iron laws of the circles of existence, we feel and see that all life takes place in a constant struggle against it powers of destruction, but steadily progressing from the imperfect to the more perfect. From this awareness arises our moral sense of duty, which drives us to regulate our own actions into harmony with those great laws of existence by making reason, order and love the guiding principles of our actions.<sup>38</sup>

Hjalmar Schacht himself reports after the war (published in 1953) that he was monitored by the Gestapo.<sup>39</sup> For the period in January 1943, that of his dismissal as non-executive Reichsminister, Hjalmar Schacht wrote in his memoirs:

*(...) that the street was guarded by some detective officers, who, according to an easily recognizable habit, strolled up and down near my house as harmless walkers. From my apartment I drove to the one of my son-in-law in Schlachtensee and saw myself followed by a car staffed by detective officers. When I left my son-in-law's apartment, I noticed that I was still being tailed by detective officers. Then I returned to my Berlin apartment, still followed by the Gestapo car (...). The fact that I was only staying at my country house for the next few months has probably prompted the Gestapo to refrain from further noticeable annoyance. Of course my mail was read and all calls were wiretapped too.*

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<sup>35</sup> Hjalmar Schacht, loc. cit. page 5.

<sup>36</sup> Hjalmar Schacht, loc. cit. page 6.

<sup>37</sup> Hjalmar Schacht, loc.cit. page 16–17.

<sup>38</sup> Hjalmar Schacht, loc. cit. page 16–17.

<sup>39</sup> Hjalmar Schacht: 76 Jahre, pages 530 / 531.



If one assumes that Schacht's proverbial high stand-up collar was the reason for the code name "Kragenman" – "collarman", we can find the following extracts from Heinrich Himmler's official service calendar illuminating, a diary where not only his official duties were noted, but also some private meetings. For a long time, Himmler's service calendar of the last two years of the war was considered lost – until in 2013 they were found by chance in a Russian archive near Moscow.

**January 05, 1943, 10:30 p.m.:** (Phonebook note) *SS-Gr.F.* (SS-Gruppenführer) *Müller, Berlin – Observation Kragenmann (collarman)*<sup>40</sup>.

<sup>40</sup> Die Organisation des Terrors: Der Dienstkalender Heinrich Himmlers 1943–1945. Herausgegeben von Matthias Uhl u.a., Piper-Verlag München 2020, P. 73, Telefonbuchnotiz. In the following only cited as "Dienstkalender".

Himmler's interlocutor was none other than the SS group leader and lieutenant general of the police, Heinrich Müller (1900 - missing in 1945)<sup>41</sup>, who gained notoriety under the name "Gestapo-Müller". Müller was head of the omniscient and omnipotent Gestapo<sup>42</sup>, of Office IV in the Reich Security Main Office, to which Unit IV B 3 Freemasonry belonged as well. Head of Unit IV B 4 Jewish affairs was incidentally mass murderer Adolf Eichmann.

**January 14, 1943, 12:45 p.m.:** (Phonebook note) *SS-O.Gr.F. (SS-Obergruppenführer) Wolff, W.Sch. (presumably: Wolfsschanze) response; (...) Command Villa Reineke; Message about Kragenmann.*<sup>43</sup>

SS Obergruppenführer General of the Waffen-SS Karl Wolff (1900-1984)<sup>44</sup>, former chief adjutant of Heinrich Himmler, then chief of the personal staff of the Reichsführer SS, had been the SS liaison officer to the leader since 1939. The command for the "Reineke" villa was guarding French President Marshal Pétain.<sup>45</sup> His seat of government in Vichy had already been occupied by German troops on November 11, 1942.

Sigmaringen Castle, which had simply been confiscated from the Prince of Hohenzollern, served as the home of the French government, Pétain, - from a German perspective, the regular French government - while fleeing from the Allies and French, from October 1944 until the capitulation in 1945. And as well at Sigmaringen Castle there was even an official German embassy with the French government,<sup>46</sup> and it was guarded by soldiers of the "Legion Free India". The German Wehrmacht had started building the "Legion Free India" in 1941. It was later intended to become part of the Indian National Army under the nominal leadership of Subhas Chandra Bose (who fled to Germany in 1941) fighting on the side of the Axis Powers as well as liberating India from British colonial rule.<sup>47</sup> They did wear the national colors of India with a picture of a leaping tiger as a badge.

**January 14, 1943, 9:30 p.m.:** (Phonebook note) *SS O.Gr.F. (SS Obergruppenführer) Wolff, W.Sch. (probably: Wolfsschanze) (...) Suspicion of fleeing Lebrun; Message about Kragenmann (Collarman).*

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<sup>41</sup> Ernst Klee: Personenlexikon zum Dritten Reich – Wer war was vor und nach 1945? P. Fischer Verlag Frankfurt (Main) 2003, licensed edition by Büchergilde Gutenberg, Frankfurt am Main 2003.

<sup>42</sup> Der Spiegel 42/1963, pages 66–71: Gestapo-Müller: Kein Nazi.

<sup>43</sup> Dienstkalender, 87, phone note.

<sup>44</sup> Klee, page 686, Artikel „Wolff, Karl“.

<sup>45</sup> Dienstkalender, page 82, especially footnote 84.

<sup>46</sup> Bräuninger, Werner: Hitlers Kontrahenten in der NSDAP 1921–1945. F.A. Herbig Verlagsbuchhandlung München 2004., page 350, footnote 38.

<sup>47</sup> Hereto compare the detailed book by Hartog, Rudolf: Im Zeichen des Tigers – Die indische Legion auf deutscher Seite 1941–1945. Busse und Seewald Verlag Herford 1991, there especially p. 168.



**January 15, 1943, 4:45 p.m.:** (Phonebook note) *SS O.Gr.F.* (SS Obergruppenführer) *Wolff, W.Sch.* (probably: *Wolfschanze*) - *Message about Kragenmann (Collarman).*<sup>48</sup>

**January 15, 1943, 5:00 p.m.:** (Phonebook note) *SS-Gr.F.* (SS Obergruppenführer) *Müller, Berlin* – *Assessment of Lampe (Complex: Kragenmann (Collarman)), Observation Lebrun; (...).*<sup>49</sup>

With high probability “Lampe” could be the Freiburg professor of economics Adolf Lampe (1897-1948), who, as co-founder of the “Freiburger Kreise” and the “Freiburger Konzil”, has rendered great services to the resistance against National Socialism.<sup>1</sup> The Freiburg circles were also closely related to the Bekennende Kirche (Confessing Church) and was a movement within German Protestantism during Nazi Germany that arose in opposition to government-sponsored efforts to unify all Protestant churches into a single pro-Nazi Evangelische Reichskirche (Protestant Imperial Church) with an “Reichsbischof” (“Imperial Bishop” – some kind of ecclesiastical copy of the “Reichsmarschall” (“Imperial Marshall”, function held by Hermann Göring).

### **Schacht dismissed from the government**

On January 21, 1943, Hjalmar Schacht was sacked from Hitler’s cabinet as the “nonexecutive Reichsminister “. The certificate of dismissal was sent by Secretary of State Lammers to him including the following letter: “The Leader has decided, in view of your overall attitude in the current struggle for destiny of the German nation, to first dismiss you from your office as Reichsminister.” Hermann Göring expelled Hjalmar Schacht from the Prussian State Council, and Martin Bormann reclaimed the 1937 Golden Party Badge.

**January 23, 1943, 11:30 p.m.:** (Phonebook note) *SS-Gr.F.* (SS Obergruppenführer) *Müller, Berlin* – *Lottermann (dissolute man) wife can come; guard well Kragenmann (Collarman ); (...).*<sup>50</sup>

And Lottermann (dissolute man)? This was the codename for none other than the former commander-in-chief of the French army and temporary minister defense of the Vichy collaboration regime, General Maxime Weygand (1867-1967), who between November 1942 and February 1943 was “locked” in the “Führer-Heim” (Leader-Home) of the Heinrich-Koeppen barracks of the SS-Unterführerschule (SS-Underleader-School, a school for Nazi-SS-NCO’s) at Radolfzell.<sup>51</sup>

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<sup>48</sup> Dienstkalender, page 90, phone note.

<sup>49</sup> Dienstkalender, page 90, phone note.

<sup>50</sup> Dienstkalender, page 136, phone note.

<sup>51</sup> Wolter, Markus: Radolfzell im Nationalsozialismus: Die Heinrich-Koeppen-Kasener als Standort der Waffen-SS. Schriften des Vereins für die Geschichte des Bodensees und seiner Umgebung. Band 129./2011. Verlag Jan Thorbecke, Ostfildern. S. 247–286, im vorliegenden Sonderdruck/partially as special print: Page 31.

On 30 January 1943 General Friedrich Paulus had been promoted to Field Marshal in Stalingrad, the following day he fell into Soviet captivity, and with him the soldiers of the 6<sup>th</sup> German Army. With that one of the bloodiest and most terrible battles of World War II came to an end.

**February 9, 1943, 11:30 p.m.:** (Phonebook note) *SS-Gr.F. (SS Obergruppenführer) Müller, Berlin – (...); Case Kragenmann (Collar Man) ; Daladier to Buchenwald – Special house; Complex Baroque.*<sup>52</sup>

**March 17, 1943, 2:00 p.m.:** (Service Calendar) *report to leader. Wolfschanze (Himmlers notes in the federal archive) III. Activities – 8. Case Kragenmann (Collarman) – handed over. Slow roll up Complex – Baroque.*<sup>53</sup>

**January 14, 1944, 10:00 p.m.:** (Phonebook note) *SS-Gr.F. (SS-Gruppenführer) Müller, Berlin – questions about report Kragenmann (Collarman).*<sup>54</sup>

Three days after the assassination attempt on July 20, 1944, Hjalmar Schacht was arrested by the Gestapo for allegedly having had contact with the assassins. If one assumes that Schacht's proverbial stand-up collar was the reason for the "code name" collarman, then Hjalmar Schacht was actually guarded and treated by the Nazis like a member of the resistance, which was then also evident in his later arrest.



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<sup>52</sup> Dienstkalender, page 136, phone note.

<sup>53</sup> Dienstkalender, page. 192 (194).

<sup>54</sup> Dienstkalender, page 599, phone note.

## After the war: The Nuremberg Trials

The first and best known of the Nuremberg trials was that of the major war criminals before the International Military Tribunal (IMT). It was described as “the greatest trial in history” and took place between 20 November 1945 and 1 October 1946. The Tribunal was given the task of trying twenty four of the most important political and military leaders of the Third Reich. Horace Greely Hjalmar Schacht was indicted under Counts One (crimes against peace) and Two (planning of any of the specific wars of aggression) of the Indictment. Schacht was acquitted, but at a West German denazification trial, he was sentenced to eight years hard labour. He was finally freed on appeal in 1948.

From the Decision of the International Military Tribunal Nuremberg<sup>55</sup>:

*“Schacht was an active supporter of the Nazi Party before its accession to power on 30th January, 1933, and supported the appointment of Hitler to the post of Chancellor. After that date he played an important role in the vigorous rearmament programme which was adopted.” (...) “As Minister of Economics and as Plenipotentiary General for War Economy he was active in organising the German economy for war. He made detailed plans for industrial mobilisation and the coordination of the Army with industry in the event of war.” (...)*

*Schacht, by April, 1936, began to lose his influence as the central figure in the German rearmament effort when Goering was appointed Coordinator for Raw Materials and Foreign Exchange. (...) The influence of Schacht suffered further when on 16th October, 1936, Goering was appointed Plenipotentiary for the Four-Year Plan with the task of putting “the entire economy in a state of readiness for war” within four years. Schacht had opposed the announcement of this plan and the appointment of Goering to head it (...).”*

*“Schacht was not involved in the planning of any of the specific wars of aggression charged in Count Two. His participation in the occupation of Austria and the Sudetenland (neither of which are charged as aggressive wars) was on such a limited basis that it does not amount to participation in the common plan charged in Count One. He was clearly not one of the inner circle around Hitler which was most closely involved with this common plan. He was regarded by this group with undisguised hostility. (...)”*

*“On this all important question evidence has been given for the prosecution, and a considerable volume of evidence for the defence. The Tribunal has considered the whole of this evidence with great care, and comes to the conclusion that this necessary inference has not been established beyond a reasonable doubt.”*

The International Military Tribunal finally took the conclusion: *“The Tribunal finds that Schacht is not guilty on this Indictment, and directs that he shall be discharged by the Marshal, when the Tribunal presently adjourns.”*

## After the war, after Nuremberg

Grandmaster Theodor Vogel, the first Grandmaster of the United Grand Loges of Germany, later reported about his encounter with Hjalmar Schacht: “Because

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<sup>55</sup> See: <https://www.jewishvirtuallibrary.org/nuremberg-trial-judgements-hjalmar-schacht> (March 23,2021)

this man was a Freemason and returned to the brotherhood of his lodge, which despite many hostilities and excitements, recognized as brother despite opposition and resistance and was vouched for. The testimonies of his former employees, almost half of the Reichsbank, also vouch for him, especially those who like him and who had once been Masons, only to be persecuted and ostracized during the Hitler period. He behaved loyally and bravely towards them, as was repeatedly reported and confirmed here and there, vouched for them and intervened on their behalf and did protect them to the last – courageous as few did in that time”.<sup>56</sup>

Hjalmar Schacht about himself: “Fortunately, I’m not a fearful person and I’m used to telling the truth, even if some don’t like it”.<sup>57</sup>

Again and again - unsubstantiated and untrue - the claims in print can be heard, Hjalmar Schacht should have been father-in-law of Otto Skorzeny (SS-Führer, who freed Benito Mussolini). This is not correct. On the other one of Hjalmar Schacht sons-in-law was Albert Hilger van Scherpenberg, who served for the Federal Republic of Germany from 1958 to 1961 as Secretary of State at the Federal Foreign Office and then until 1964 as Ambassador to the Holy See (Vatican). He was married to Inge Schacht. Their son Norman Hjalmar was sponsored at his christening by none other than the Governor of the Bank of England, Montagu Collet Norman, 1st Baron Norman of St. Clere (County of Kent), who came to Berlin for the celebration of baptism.

In the “Schacht Judgement”<sup>58</sup> of May 25, 1954, the Bundesgerichtshof (German Federal Court of Justice) for the first time recognized general personality law as “other law” within the meaning of § 823 I BGB (German Civil Code), giving up the jurisdiction of the Reichsgericht (Imperial Court) In this way, in accordance with the requirements of literature, the protection of general personal rights was expanded enormously – what seems to be absolutely necessary with regard to a constitutional interpretation of civil law according to the premises of the Grundgesetz (German Constitution). At least with this, Hjalmar Schacht has incidentally contributed to the advancement of law and legal history in Germany.

1962 Hjalmar Schacht, who was a close friend of the late King Ferdinand of Bulgaria, as with the former Egyptian King Faruk, did attend the wedding ceremonies of Ferdinand’s exiled grandson Simeon II and his Spanish wife Margarita in Vevey, Switzerland.<sup>59</sup>

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<sup>56</sup> Bernhard Vogel: Begegnungen und Weggefährten. Hamburg 1976, page 198 ff.

<sup>57</sup> Schacht 1937, page 19.

<sup>58</sup> Judgements of the German Federal Court of Justice: Entscheidungen des (deutschen) Bundesgerichtshofes (amtliche Sammlung), BGHZ 13, 334 ff. (Volume 13, page 334).

<sup>59</sup> Der Spiegel 5/1962, 73.

We cannot judge whether Hjalmar Schacht has managed to fight injustice wherever it showed itself. There is a high probability that there will be some brown spots on his white apron skin. But in his own way, however, he probably endeavoured to avert what he thought might be worse events. That must be for the reader to consider.

**MANIFESTO**  
**TO ALL MASTER MASONS THROUGHOUT THE GLOBE [1878]**

BY AUTHORITY  
OF  
THE GRAND LODGE OF NEW SOUTH WALES.

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MANIFESTO  
TO ALL MASTER MASONS THROUGHOUT THE GLOBE,  
AND ESPECIALLY  
TO OUR BRETHREN IN THE TERRITORY  
OF NEW SOUTH WALES.

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SYDNEY :  
F. CUNNINGHAME AND CO., PRINTERS,  
186 PITT STREET,

1ST JULY A.D. 1878. A.L. 5882.



BY AUTHORITY  
OF  
THE GRAND LODGE OF NEW SOUTH WALES.

MANIFESTO

To all MASTER MASONS throughout the Globe,  
especially to our Brethren in the TERRITORY  
of NEW SOUTH WALES.

THE recent establishment of "The Grand Lodge of New South Wales" has been the subject of so much unfavorable criticism—has, we regret to say, stirred up so much bitterness of feeling amongst members of that noble Institution which prohibits contention—and some of the more prominent supporters of the movement have been so unworthily and unconstitutionally handled by those temporarily possessed of the power to persecute—that we deem it our duty, in common justice, to make greater efforts than hitherto to remove the erroneous impressions entertained by many of our Brethren in respect of the action taken for the accomplishment of an object so long cherished and of so great moment, as the constitution of a Supreme Masonic Authority, independent of those Grand Lodges hitherto (and now informally) exercising jurisdiction within this territory.

By the determined opposition of those of the Worshipful Masters who have arrayed themselves against us, we are deprived of the power of making any appeal to the Brethren in their several Lodges,—a mode of procedure that would be not only more correct, but, likewise, more satisfactory to all concerned. We are therefore compelled to have recourse to the Printers' Press as a channel of explanation,—indeed, as the only available means of placing a truthful version of facts before the Fraternity. The only professedly Masonic publication, the *Australian Freemason* (though accepted by none as a Masonic organ, or as a reliable source of Masonic instruction), has been freely made use of by our opponents for every species of misrepresentation and revilement. Its advocacy has been unscrupulously reserved for the old state of things. Its columns are closed against ourselves. Hence the present form of our address. We adopt this course most unwillingly—knowing it to be at variance with usual practice based upon the principle that Masonic matters should at all times be kept in the safe and sacred repository of the heart.



In the interests of Freemasonry, and in the hope of being able to clear our associated Brethren (whose cause we adopt as our own), from the odious charges brought against them, we, on behalf of The Grand Lodge of New South Wales, and with its sanction, now offer a plain and ungarbled statement of the case; so that any Brother in possession of both versions may be able to exercise his judgment, and arrive at a decision as to the merits of either.

It must have been known to Brethren—even to those who did not participate in the feeling—that an impression had long existed in the minds of a considerable section of the Fraternity that Freemasonry in this Colony did not come up to the standard by which so excellent an Institution ever has been, and properly should be, gauged. This was deemed to be mainly attributable to the many disadvantages and difficulties attendant upon a due discharge of its Legislative and Executive functions, in a territory so remote from the seat of Masonic government. The delays and uncertainty in communication with the Grand Lodges,—the too frequent instances of neglect, and the detriment accruing therefrom to individual Brethren,—the compulsory annual contributions to funds offering no tangible benefit, and the consequent diminution of means for purposes of local charity (one of the primary objects of the Institution);—all these, combined, operated to give strength to the steadily increasing desire to take matters into our own hands, assert the right to self-government, and thus put an end to a state of dependency that had become prejudicial to the interests of Freemasonry in New South Wales.

Certain Brethren, of high Masonic standing and acknowledged merit and ability, at last resolved on taking the initiative in this momentous matter. Circulars were sent to a large number of Lodges, asking them to test the feeling of Brethren as to the advisability of establishing a Grand Lodge in and for the Colony of New South Wales. Replies were received from no less than twenty-two Lodges, all affirming the desirability of so doing. Thus impressed with the necessity for prompt action, these Brethren met in conclave, formed themselves into a Masonic Union, and immediately issued a Manifesto detailing the Masonic position and inviting Lodges of every Constitution to depute Delegates to meet them in Convention, and there discuss the subject. Twelve Lodges responded to the invitation, and were duly represented by Delegates appointed in open Lodge. The Manifesto was also forwarded to a large number of Grand Lodges in various parts of the world—including those of England, Scotland, and Ireland—together with a letter requesting information as to the proper mode of forming a Grand Lodge worthy of fraternal recognition from existing Constitutions. Several Grand Lodges of the United States, as well as those established in British America, at once complied with the request, and, wishing us success in our undertaking, sent fraternal letters of advice, and printed copies of proceedings of Conventions that had met for similar purposes in their several territories. Those latter documents were highly prized by the Members of the Union, inasmuch as they exhibited the proceedings of Lodges similarly situated with ourselves—*i.e.*, under the Grand Lodges of England, Scotland, and Ireland—but without the disadvantages arising from remoteness from



the governing bodies. Encouraged by the assurance that the course they had so far pursued was such as was prescribed by many eminent writers on Masonic Jurisprudence, our Brethren advanced another step. The urgency of the position having been admitted, and the further course of procedure determined by these zealous Masons at their several preliminary Meetings in Convention, the 3rd day of December, 1877, was fixed for the final Meeting of Convention. A general call of the Fraternity was made; and, on the day named, the full proceedings of the Convention were laid before as large and influential an assemblage of Masons as ever witnessed in the Colony. The Report of the Delegates in Convention was submitted and approved,—the necessity and propriety of establishing a Grand Lodge was affirmed,—the Grand Lodge of New South Wales was inaugurated,—and the Grand Master and Grand Officers were duly elected. Thereupon, the Grand Master (The Hon. J. S. Farnell, First Minister of the Crown in this portion of the dominions of Her Majesty, our beloved Queen), was Installed according to ancient usage, and homage rendered. The Grand Master having then installed the several Grand Officers, Proclamation was made that “The Most Worshipful the Grand Lodge of New South Wales of Free and Accepted Masons” was duly constituted.

Every step taken was in strict accordance with precedents that had never been impugned,—precedents that have gained for many now existing Grand Lodges full recognition and co-operation.

A Report of the “Proceedings in Convention,” and of the Inauguration of the Grand Lodge and Installation of Grand Master and Grand Officers, was printed; and copies were forwarded to all Lodges in the colony, and also to thirty-six Grand Lodges in various parts of the world, accompanied in the latter case by an explanatory letter in which the fraternal recognition and co-operation of each Grand Lodge was sought. The letters to the Grand Lodges of England, Scotland, and Ireland contained the further request that the Lodges hitherto working under *their* charters might be permitted to retain possession of those charters as valued mementos of a “happy connection now discontinued solely from considerations of expediency that should not—and as far as we are concerned, shall not—weakens the cordial sentiments by which such connection has ever been characterized.”

While we regret to state that in several Lodges within the Colony these documents were suppressed, we rejoice to say that from many Grand Lodges in the United States and British America the most courteous and satisfactory replies have been received, and testimony has been borne to the unexceptionably constitutional course pursued in the formation of the Grand Lodge of New South Wales. But by the Grand Lodges of England, Scotland, and Ireland, whose recognition was so especially sought, no answer has, as yet, been vouchsafed,—for we cannot recognise any *stamp of authority* in the communication of a Grand Secretary who curtly gives his dictum that the “so-called Grand Lodge cannot be recognized.”

It is well known that the District Grand Lodge, E.C., and the remnant of Provincial Grand Lodge, S.C., in this Colony, have done all in their power to prevent recognition being extended to us by the



suppression of Manifesto, Reports of Proceedings in Convention, and all information calculated to enlighten inquirers; while we, content with our first action, and relying on the justice of our appeal, have taken no steps to remove the false impressions conveyed by letters and printed articles emanating from, or countenanced by, the said District and Provincial Grand Lodges. All conceivable means have been adopted to prevent Brethren from giving in their adhesion to the Grand Lodge of New South Wales, and every possible obstruction has been placed in its way. Our Scottish Brethren have been especially energetic in their opposition; or, more correctly speaking, a very small number have succeeded in procuring sanction from the highest quarter to *their* violent and unconstitutional measures. Not satisfied with heaping ridicule upon the "so-called" Grand Lodge,—which they knew, or *ought to have known*, to be as regularly constituted as the Grand Lodge of Scotland itself,—they have branded the promoters as "*Spurious Masons*" (!) and "*Seceders from the original plan of Masonry*"! Moreover, the Provincial Grand Master has issued, in the most summary manner, a sentence of "*Suspension from all Masonic rights and privileges*" against many of the more prominent "so-called" (we adopt a phrase of their own introduction) "*Spurious Masons and Seceders*,"—and this under the semblance of instructions from the Grand Lodge of Scotland, which ought to have been far differently interpreted!

The veriest tyro in Masonic lore might easily relieve us of the imputations cast upon us. Place in his hands any one of the many works on Masonic Jurisprudence (all of which are accepted as Text-books by Grand Lodges and all Lodges throughout the universe), and he will have little difficulty in arriving at the conclusion that the Grand Lodge of New South Wales is as regularly constituted as the Grand Lodges of England, Scotland, and Ireland; nay, *more so* than the Grand Lodge of England as it existed from the year 1717 to the year 1813, when its irregularity was removed, by its absorption in the present "*United Grand Lodge of England*."

All Masonic authorities concur in according to so small a number as *three* Chartered Lodges the right to form themselves into a Grand Lodge, in any territory within which no Grand Lodge is already in existence. The exercise of divided jurisdiction by District or Provincial Grand Lodges, deriving their status from Grand Lodges in other territories, and subject thereto, is no bar to the establishment of a Grand Lodge within that territory, with exclusive jurisdiction thereover. In our case, constitutional requirements have not only been fully met, but largely exceeded. Instead of the *three* Chartered Lodges essential to the validity of the movement, there were *no less than twelve* that maintained their right, and joined in the formation of the Grand Lodge of New South Wales. We admit it is not in the power of *any number of individual Masons* to constitute themselves into a Grand Lodge. That is a prerogative to be exercised only by the prescribed number of *Lodges holding charters* from some legal Grand Lodge, or from different Grand Lodges.

Having, as before stated, complied with and so greatly exceeded all requirements in such case, it is very difficult to conceive upon what



grounds the Grand Lodge of New South Wales can be regarded as otherwise than properly constituted, and, as such, entitled to the prompt and cordial recognition it has, *in courtesy*, sought. Our opponents must have been sorely puzzled for a reason, when they advanced the puerile assertion that we "ought to have obtained *the permission* of our Parent Grand Lodges," before we took a single step towards the formation of our own Grand Lodge! Intending to constitute ourselves *their equal* by the exercise of an *inherent right*, dependent upon the will of none, can it for a single moment be supposed, that we were bound to *ask leave* to assert that right? They who hold to such a notion, can have but small conception of the meaning of an "inherent right"; and they display a pitiable ignorance of law and usage;—an ignorance by no means in keeping with the position some of our opponents have acquired in the Craft. Most unhesitatingly we reiterate the assertion, and we challenge proof to the contrary, that (permission or no permission) the Grand Lodge of New South Wales *is* a legally constituted Grand Lodge, and is capable of exercising exclusive Masonic jurisdiction within the limits of the territory within which it has been formed. We would warn Brethren against crediting assertions to the contrary, however speciously advanced. We know there are some who are ever on the watch for an opportunity to imbue the minds of inexperienced Brethren, with a horror of the conduct of those "Spurious Masons," and "Seceders." The arguments they adopt are as hollow as their allegations are at variance with fact. *We* fear them not, but we are unwilling to see a single Brother in danger of being misled, without offering a beacon, that, by exposing the danger and indicating the proper course shall enable him to escape. Most assuredly the time is not far distant when *Right* will be in the ascendant, and the prompters of *Wrong* will be compelled to acknowledge their error, and offer atonement for the injury they have inflicted upon a body of Masons as regularly made as themselves, and upon Lodges as legally constituted as their own. We trust the term "Spurious" will never again be applied to us. The stigma will not lie where hurled, but will recoil with sevenfold force upon the evil speaker.

With respect to the assertion too recklessly made that we are "Seceders," we care not to trouble ourselves with much effort to refute the charge, for, evidently, the originators of that charge are of too *incomprehensive* intellect, to be equal to any deep disquisition upon the term used. We will use the plainest language, and say that we have *not seceded*, in the proper acceptation of the term; for we claim *still to belong to the great Masonic Family from which we take our origin*. We have done no more than relieve Parent Grand Lodges of the duties, and responsibilities of Guardianship. The position we have assumed, may not inaptly be exemplified by usage in the outer world. Our offspring, on arriving at maturity and years of discretion, and possessing the means and disposition to fight, unaided, the great battle of life, do not hesitate to quit the paternal roof, and assume an independence alike justifiable and honorable. The teachings of infancy, and the counsellings of riper years, have all tended to foster the desire for independence, and to fit them for it, The parent knows it is inevitable and right, and not only



never dreams of checking the impulse, but, wishing him "God speed," bids the son go forth, and attain a place and a reputation for himself in the common battle-field and labour ground of the aged and the young. As with the outer world, so is it with Free Masonry. When Masonic infancy is passed, and the vigour of knowledge and strength have supervened, there arises an equally potent and justifiable yearning for independence, and the offspring claims its right to lay aside the leading strings by which it has hitherto been restrained. In neither case need there be any severance of natural ties: each may pursue its course in the appointed path, still cherishing a grateful remembrance of past dependence and protection, and nourishing the deepest respect for the stock whence it sprang. *We* have thus gone forth; and thus also would we accord to Parent Grand Lodges our gratitude for past nurture. All we ask is that they will bid us "God speed" to encourage us on our way. We do not deserve to be stigmatised as "*Seceders*" or be branded as "*Spurious*"

Then, why all this opposition—all this abuse—all this persecution? Listen, Brethren, to what that learned jurist, Brother Paton, says in his work on "Free Masonry and its Jurisprudence;"—and the enigma will approach very nearly to a solution:—

"A Grand Lodge thus formed, by the union of not less than three Lodges in Convention, at once assumes all the prerogatives of a Grand Lodge, and acquires exclusive Masonic jurisdiction in the territory. *No Lodge can continue to exist, or be subsequently established, in the territory, except under its authority; and all other Grand Lodges are precluded from exercising any Masonic authority within the said territory.*"

Now, the moment the Grand Lodge of New South Wales was established, it became entitled to *exclusive* Masonic jurisdiction, within the Colony (or territory), and the Grand Lodges of England, Scotland, and Ireland, ceased to have any jurisdiction therein;—the District and Provincial Grand Lodges lost their legal existence; the District and Provincial Grand Masters, consequently, had no further legal use for their Patents: and *all salaried officials well knew that the loss of their emoluments must ensue!* Even these salaried officials, though Masons, are but human, and partake of the frailties of poor human nature; and it is not difficult to conceive their anxiety to avert such a calamity, by the most strenuous efforts to prolong the existing state of things, and, by representations,—that they hoped would cause recognition to be withheld from the "*so called*" but *very real* Grand Lodge of New South Wales,—prevent the spread of a heresy that threatened them with such dire results. We shall regret the occurrence of such a misfortune to any of our Brethren, but cannot, on that account, be induced to waver in our determination to go through with the matter we have taken in hand, and to which we are, one and all, solemnly pledged. To the last we will maintain the justice, and reasonableness of our demands; and certainly shall not yield the position, even though recognition (in itself *unnecessary* and of secondary importance) be denied us by the Grand Lodges of the United Kingdom. We have been *compelled* to take our stand upon *our rights*, and we will maintain it unflinchingly through good report and evil report. We thought to work harmoniously with the Universal Brotherhood—we still hope to do so; but it must be with the unfettered exercise of all our legal functions.



Upon the matter of "Suspension," under which some of our number have been placed, we can hardly trust ourselves to say much. We are simply shocked by the blundering injustice committed; and are inexpressibly surprised that a Brother, holding the highest position attainable amongst us, should have allowed his better judgment to be so warped by the representations of a very few Brethren, whose anxiety to conserve individual interests, and to protect from invasion what they had come to regard as vested rights, has occasioned a forgetfulness of their paramount duty.

Having been instructed by the Grand Lodge of Scotland to "*proceed*" (implying certain well recognised formulæ) to the "Expulsion" (!) or "Suspension" of all "*officers or members of the Provincial Grand Lodge*" who had joined the "*illegal Body*," or had been actively concerned in "furthering the interests of the so-called Grand Lodge of New South Wales," the Right Worshipful Brother, incautiously, committed himself to the error of taking no *preliminary proceedings*, but in a reckless and peremptory manner *at once* fulminated his sentence of Excommunication against all alike (officers, members, and those who were *in no way connected with the Provincial Grand Lodge*) who had placed in jeopardy his own position, and that of a few who remained staunch to—*their own interests*! Protest against such unconstitutional treatment had no other effect than that of eliciting the very unnecessary announcement, that if the Brethren in question felt aggrieved, they could appeal to the Grand Lodge of Scotland for redress. Yet do we heartily thank the Provincial Grand Master for his reply, as he has thereby most unwittingly adduced a very strong argument in favor of establishing a Grand Lodge of New South Wales. An appeal, forsooth, to the Grand Lodge of Scotland! To what purpose? Can we personally lay our grievances before that Body? Is it likely that such an appeal, if delegated to a deputy unacquainted with the appellants, and ignorant of the real merits of the case,—with his mind probably prejudiced by previous misrepresentations,—would be prosecuted with the slightest chance of success? The Provincial Grand Master could only have been playing with the Brethren when he suggested the appeal, for he must have been well aware he was recommending a course, it was not in their power to adopt; and we assert that such a suggestion would never have been made, had an appeal been practicable, for the occasion would not have arisen. With a Grand Lodge more approachable, the Provincial Grand Master would have been kept in the right path, and the Brethren would have been spared the indignity of exclusion from their Masonic privileges. We are too far removed from the Head authority indicated, to demand justice, even if we so desired, or were moved thereto by the Brethren. Those Brethren are content to carry the burthen placed on their shoulders, and are in no fear of succumbing under its pressure. We deny the power of any Grand Lodge,—and certainly, of any *Provincial Grand Master*,—to deprive a Mason of his rights, except after "*Process*" by *Citation* and *Inquiry*, with the opportunity of *Refutation*. This is clearly laid down in the Regulations of Grand Lodge for its own guidance, as well as in those applicable to all Subordinate Lodges. Our Brethren do not con-



sider it necessary to take any action in the matter, for they decline to consider themselves under "legal suspension," as they have not been "cited" to answer any charge, and no inquiry has been made to substantiate any allegation to their detriment. We are none of us in the least terrified by the off-hand and offensive manner in which the pronouncement of suspension *is supposed* to have been communicated; for the gross irregularity of the means adopted deprives the sentence of its desired effect, and serves only to indicate its real author. To that Brother we take the liberty of recommending some slight delay at *the feet* of Gamaliel ere he again ventures to usurp Gamaliel's *seat*, there to perpetrate the farce of affecting to impart to others that which he himself has not yet acquired.

The right of a Master to exclude any of our Brethren from his Lodge will most certainly be challenged, at any time admission may be sought and denied. Our Brethren will pursue their course in utter disregard of the illegal sentence recorded against them; a sentence in which they, and all of us on their account, are disposed rather to take pride in, as a testimony to their zeal in the cause of Right. To the Grand Lodge of New South Wales alone is our submission now due; and to the "furtherance of its interests" (despite the penalty) shall our best efforts continue to be directed.

We feel sure all worthy Brethren will unhesitatingly condemn the course pursued by those officials, whose conduct in their exalted positions, instead of being arbitrary, unjust, and oppressive, ought to be the embodiment and reflex of the sublime maxims of Freemasonry. If it be right, if it be in the power of the Rulers, thus to tyrannize over us, where, we would ask, are those cherished principles, which, through all time, have been our boast? Let any disinterested Brother apply that question as touching himself alone, and then judge our cause by his standard;—we do not fear the verdict. The most superficial study of our position will reveal the fact, that we are not fighting for individuals. It is not so. A spontaneous vote of Lodges has placed us for a time in our several positions. Sacred charges have been confided to our keeping. We hold in our hands the liberties of the Brethren in this territory;—their and our cause are one; and as our Constitution provides that at the commencement of each year all officers are elective, the humblest Brother—being an honored Master—may, by the votes of his Brethren, be called to the exalted position of Grand Master: so we are resolved that the trust now ours, shall be transmitted to him, pure as it fell from the hands of our first Grand Master. Therefore we stand to defend the rights alike of all, against the abuse of brief authority.

We deem it our bounden duty to maintain that the Grand Lodges of England, Scotland, and Ireland, have now no legal authority in New South Wales, and that the Patents of the District and Provincial Grand Masters, should long since have been recalled, and their Lodges closed. We do not censure the Right Worshipful Brethren just mentioned for continuing to discharge their functions, until the Grand Lodges whence they derive their authority, adopt the constitutional course of cancelling that authority; but we *do* blame them for not having represented matters in their true character, and for having given countenance to, and, we



fear, greatly instigating, the violent measures adopted, in the hope of suppressing the Grand Lodge of New South Wales. Misrepresentation is at the bottom of all the mischief that has been done ; and until honesty is permitted to prevail, we see small prospect of a better state of things. The finger of scorn, and the tongue of reproof will be directed against an Institution, which, professing to be founded on *brotherly love, relief, and truth*, is rent into factions by rancorous disputants. A discredit hard to be effaced, has been brought upon Freemasonry, and it behoves every Brother to assist in relieving it of that discredit. If it be possible to prove that we are mistaken in our views, or have taken a single step in the wrong direction, we shall be found open to conviction, and willing to admit our error, and to make full submission therefor. We fearlessly place ourselves upon our trial, asking solely for *justice in the investigation*.

In conclusion, we appeal to our Brethren of every Constitution, to weigh well the statements herein made—to the truth of which we pledge our masonic word—and to contrast *our* action with that of our traducers. We are confident the result will be a verdict in our favour—Thus we hope to acquire daily increasing vigour, which, in the end, shall crown our efforts with unparalleled success. As the dispassionate exercise of an indisputable right, is no violation of our Masonic Obligation, in any one of its many solemn tendencies, the unhappy schism now existing, must not be regarded as of our creating. We deeply deplore it as unworthy of Free Masonry. We shall hail with delight the moment of reconciliation, and will most gladly extend the right hand of fellowship, to those misguided brethren who now withhold it from us.

On behalf of the Grand Lodge of New South Wales.

A. W. MANNING, Deputy Grand Master.

J. HAWKINS BUTCHART, Senior Grand Warden.

U. W. CARPENTER, Junior Grand Warden.

Sydney, N. S. Wales,

1st July, 1878.

This document is not mentioned in the official history of the United Grand Lodge of New South Wales by Cramp and Mackaness [1938]. The Appendix to the *Manifesto* will be included in *Harashim* 93. It reprints documents 'that the Brethren may see the exact nature of the treatment to which the Grand Lodge of New South Wales has been subjected, by the representative functionaries of the English and Scotch Constitutions, at head-quarters and in the Colony.'

## ***A HANDBOOK OF FREEMASONRY***

Compiled by Bro. W Borlase Stevens, PM

[Published in Brisbane in 1868]

Part IV of several.

### **CHAPTER XV.**

#### **Explanation of the 2nd. or F.C. Tracing Board.**

The Tracing Board of a F.C. Mason has been skilfully framed, as it brings us judiciously acquainted with some important details in the Temple of Solomon. This glorious edifice was built on the same plan as the tabernacle. In fact it was simply the tabernacle on an extended scale, but more superbly decorated and wrought out in the details.

The whole area was an oblong square; the length from wall to wall was sixty cubits; the breadth twenty cubits; and the height thirty cubits, so that the Temple was twice as long every way as the tabernacle. The porch was one hundred and twenty cubits high, its length twenty, and breadth ten cubits. The oracle or most holy place was a perfect cube of twenty cubits, thereby shadowing the perfection of happiness. The wall of the outer court, or that of the Gentiles, was 7,700 feet in compass and all the courts and apartments would contain 300,000 people. The whole was adorned with 1,453 columns of Parian marble, twisted, sculptured, and voluted with 2,906 pilasters, decorated with magnificent capitals, and about double that number of windows, besides those in the curious pavement. The Oracle and sanctuary were lined with massive gold, adorned with all the embellishments of sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and precious stones.

No structure can be compared with the Temple for its exact proportions and beautiful ornaments, from the magnificent portico on the East, to the venerable Sanctum Sanctorum on the West; with the numerous apartments for the Kings, Princes, Sanhedrim, Priests, Levites, and People of Israel.

The Prospect of it transcended all that we are now capable to imagine, and was esteemed the finest piece of Masonry on earth.

Some of the most remarkable details of the Temple are displayed on this Tracing Board.

The first object which occupies the attention is a staircase leading through an arch, flanked by two pillars, surmounted by as many spheres; the capitals of the columns are decorated with lily work, network, and pomegranates.

Beyond the arch we are favoured with the view of an open country intersected by a river; an ear of corn being seen on this side of the bank, between the pillars and a corn field, on the opposite side of the stream.



The Arch is situated at the foot of a winding staircase, where the ancient Junior Warden is stationed, clothed in his apron, and bearing in his hand a plumbline, as a Sentry or Tyler to prevent any unauthorised person from ascending to the sacred chamber at its summit.

The number of steps consist of 3, 5, 7, 11 or more and as an additional precaution to hinder the occurrence of such an inclusion, the Ancient Senior Warden is here stationed clothed also in his apron, standing on a mosaic pavement under an arch-way, sunk in the solid wall. Above is seen the sacred triangle from which a glory emanates in every direction, and within the archway, the walls are decorated with the emblems of the first degree.

The door open, but closely tyled, displays the mystical equilateral triangle of nine in the middle chamber, and above the ornamental cornice of the vestibule, and over the head of the Senior Warden, is the sacred name encircled with rays of glory.

The two pillars on this Tracing Board are the representatives of those which stood at the entrance of the porch of King Solomon's Temple – emblems of strength and stability. They are also emblematical of the two pillars which guided the Lord's chosen people in their wanderings through the wilderness, the one a pillar of cloud to guide them by day, the other a pillar of fire to guide them by night.

The pillars at the Porch of the Temple were composed of cast brass, and were manufactured in the clay ground between Succoth and Zeredethah along with the holy vessels for the Temple worship. They were made hollow for the purpose of serving as archives for masonry, and to hold the constitutional records. They were twenty-seven feet in height, eighteen feet in circumference, six feet in diameter, and the brass of the outer rim was four inches in thickness<sup>60</sup>. They were richly adorned with chapters seven and a half feet high, and enchased with lily-work, net-work, and pomegranates; to denote the peace, unity, and plenty, with which the building of the Temple was accompanied; the former, from the whiteness of its colour, denoted "purity and peace," for during the erection of the Temple, no instrument of iron was permitted to break the silence or disturb the repose of the building; – the Net-work was a symbol of "unity," from the connection of its meshes, expressive of the "unity," that was preserved among the workmen by the excellent arrangement of their Lodges; – and the Pomegranate represented "plenty," from the exuberance of its seed, in remembrance of the boundless riches of King Solomon and the abundance of all

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<sup>60</sup> These two pillars were cast in one piece of thirty five cubits in length. This piece of brass, being cut into two equal lengths, formed the two columns which, consequently were each of seventeen and a half cubits, which is the eighteen mentioned 1 Kings vii. 15, therefore it says in the singular the height of each column; but in Chronicles it is in the plural, pillars. The half, then, which is deficient in the account, was a part of the height of the capital, which is termed a crown; or of the lily work that was at the top of these pillars, called flower of lily. Or it may be said, the round number of eighteen is stated instead of seventeen and a half.

necessities which his munificence had provided for the workmen. They were also surmounted by two spherical balls, which represented the two globes of the earth and heavens, and pointed out *Masonry universal*. They were thus placed by the express direction of King Solomon himself, in reference to the remarkable pillar of a cloud and of fire, which proved a light and guide to the Israelites in their miraculous escape from Egyptian bondage; and, covered with darkness to the Egyptians, proved their destruction in the Red Sea. King Solomon, fearing his subjects might at some future time, forget the circumstances attending that remarkable deliverance, placed the pillars, thus surmounted, in this elevated situation, as a public monument to remind the Jews, when they entered in or left the temple, of the mercy of God to their nation in that great event.

Passing these pillars we enter a Porch, which constitutes one of the earliest specimens of a tower on record. We then come to a winding staircase protected by an Officer at its foot, as well as by one at its summit, where we behold the entrance to a room of presumed magnificence, from the decoration of its arched portico.

The staircase is situated near a stream of water, on the banks of which appears the emblem of plenty, and is an epitome of that winding ascent which led the Fellow-crafts to the entrance of the middle chamber.

These steps, like all the masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical and metaphysical science, and open to us an extensive range for moral and speculative enquiry.

In their delineation, the steps which count odd numbers should be more particularly marked as 1. 3, 5, 7, and eleven, and in ascending them, the Fellow-craft should pause on each alternate step, and consider the several stages of his progress, as well as the important lessons which are there inculcated.

On the first step he is instructed to reflect on the Great Geometrician of the Universe whose being and attributes form the basis of the system into which he has been admitted; the foundation of his religion – the one object of his faith and hope. At each subsequent step the details of Masonic Government, and discipline unfold themselves. On the third, he pauses to find the three superior officers who rule the Lodge, and to reflect on the sacred Trinity of persons in the godhead. On the fifth he discovers the number who may lawfully hold a Lodge in this degree. On the seventh he discovers what number of Brethren assembled together with the three great lights of Masonry, the book of constitutions, and the warrant empowering them to act, are sufficient to make a Lodge perfect.

Three rule a Lodge in commemoration of the three most sacred parts of the Jewish temple; viz. the sanctum sanctorum, the holy place, and the porch, and also of the three Grand Masters, and the Holy Trinity combined in the Shekinah, which over-shadowed the Cherubim of the Mercy Seat. The five who hold a

Lodge refer to the fifth liberal science which is 'Geometry,' one of the ancient names for Masonry. The five noble orders of Architecture, as well as the five sacred treasures contained in the sanctum sanctorum, viz., the ark of the covenant the golden censer, the roll of the law, the rod of Aaron, and the pot of manna; and also to the five manifestations of the Divinity which were wanting in the second. temple.

At the seventh step the Fellow-craft will reflect on the divisions of time which were occupied in the creation of the world; the Almighty Architect working on six successive days, and hallowing the seventh as a season of rest. He is further instructed to meditate on the seven liberal sciences, - Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. By grammar, he is taught the proper arrangement of words; by the use of rhetoric he will speak copiously and fluently on any subject with all the advantages of elegance and force; logic will guide his reason in the general knowledge of things, and direct his inquiries after truth; the powers and properties of numbers are discovered by the use of arithmetic, and by geometry of magnitudes in general where length breadth and thickness are considered. Music is the art of forming concords so as to compose a delightful harmony; and by astronomy we read the wonderful works of the Almighty Creator in those sacred pages, the celestial hemisphere.

The eleventh step refers to the eleven treasury rooms, which formed the boundary or enclosure of the holy and most holy places. From hence the Brother if properly qualified, entered into the proper chamber to receive the reward of his labour<sup>61</sup>. This the F.C's., received in specie, while the E.A's received a weekly allowance of corn, wine, and oil. They took their wages without scruple or diffidence – without scruple, knowing they had justly earned them, and without diffidence from the unbounded confidence they placed in the integrity of their employers in those days.

The arch and pilasters on the Tracing Board are represented as being profusely enriched with sculptured designs to indicate the riches and glory of the Temple, which was indeed ornamented with a profusion of gold, ivory, and precious stones, inlaid with great taste and splendour by H.A.B.

At the top of the Tracing Board, inscribed within two equilateral triangles, appears the letter G, a symbol wherewith many Lodges, and the medals of Master Masons are ornamented, – To apply it to the name of God only, is depriving it of part of its Masonic import. The symbols indeed used in Lodges are expressive of the Deity, as the Great Master of Masonry, The Architect of the World, and the divine object of worship and adoration; but this significant symbol with us, also denotes the fifth liberal science namely Geometry, which to artificers is the science by which all their labours are calculated, formed, and

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<sup>61</sup> Some old rituals mention the number eleven, in allusion to the patriarchs and apostles; because in both cases when Joseph was sold into Egypt, and Judas had betrayed his master there were only eleven remaining.

proved, and to Masons, contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in his creation.

There appears on the Tracing Board another expressive symbol, which date its origin from a period anterior to the building of the Temple. It is an ear of corn placed on the banks of a running stream. This emblem conveys a valuable lesson on the dispensations of Divine Providence in supplying the necessary plenty of food for the sustenance of his creatures.

Many old Masons however appear to think that the introduction of this symbol into Freemasonry was intended to perpetuate a remembrance of the transit over the river Jordan, by the armies of Israel, when they entered the land of Canaan for the first time under the command of Joshua. This event, so important in the Jewish history, having taken place at the celebration of the Passover, when the promised land was covered with fields of ripe corn; the ear was assumed as a symbol of that plenty which gladdened their hearts, after a pilgrimage of forty years in the wilderness, where they had been fed with manna only, and eagerly longed for a change of food.

The more general and legitimate interpretation of the symbol however refers to the following passage in the life of Jephthah.

This famous warrior was the son of Gilead by a concubine. He possessed the most exalted virtues in early life, and frequently distinguished himself for valour and military conduct, even beyond his years, which caused his father to esteem him more than all his other children. This excited their jealousy and hatred, and in the end drove him from his father's house. Abeliacab, one of his sons, stung with envy at his father's partiality for the son of a concubine bribed an Ammonitish chief to murder Gilead, that his brethren might, with greater security, execute their vengeance upon Jephthah. The attempt succeeded, but not unrevenged, for Jephthah slew the Ammonite after he had perpetrated the deed.

When Gilead was dead the brethren expelled Jephthah from their presence, contending that, as the son of a bondswoman, he had no right of inheritance to the possessions of the free born. Jephthah destitute of every means of subsistence, took up his residence in the land of Tob, and collected together a band of adventurers, who lived by the forced contributions of the neighbouring countries.

A war being declared between the Gileadites and the Ammonites, the former were defeated in several successive battles for want of an experienced general to take the command of their army. The military fame of Jephthah induced them to apply to him in this emergency, who stipulated to assist them, provided they would banish Abeliacab, the murderer of his father, and invest him with powers as the head of his family and tribe. The preliminaries being acceded to, and

ratified by a solemn appeal to Jehovah, Jephthah reviewed his forces; and after a humane but ineffectual attempt to settle their differences by treaty, both parties prepared for battle. Before Jephthah commenced his attack upon the Ammonites he humbled himself before God, and vowed a vow, that if God would grant him the victory he would sacrifice the thing which should first pass the threshold of his own door to meet him as he returned home in triumph. Jephthah then put his army in battle array, and in a well contested fight, defeated the Ammonites with great slaughter, drove them from his native land, and delivered his country from all further incursions by that people.

As he returned at the head of his victorious army, to receive the honours due to his valour, and to reign in peace, over his people, his only child, a virgin just arrived at maturity, who hearing of her father's success, had made a pageant to welcome him, issued from his dwelling and came forth to meet him at the head of her damsels, and saluted him with timbrels and dances after the manner of the daughters of Israel. The sight of his daughter under such circumstances, was a judgement he was unprepared to meet. Had the earth opened and swallowed up his whole army before his face, he could not have received a greater shock. He rent his clothes, and, falling on her neck, revealed to her his imprudent vow, cursing the hour which gave him birth. She received the doom of death with dignity and fortitude, bade her father calm his agonising passions, and, at the end of two months, cheerfully became the sacrifice of his ambition.

It is supposed by many that there is a trifling error in our received version. The words are, "shall surely be the Lord's, and I will offer it up for a burnt offering," and it is supposed that the daughter of Jephthah was consigned to perpetual celibacy, which the Jewish women considered little superior to death.

Josephus, however, distinctly states that Jephthah did actually offer his daughter up as a burnt sacrifice, adding<sup>62</sup> that in doing so he offered such an oblation as was neither conformable to the law nor acceptable to God, not weighing with himself what opinion the hearers would have of such a practice.

The Ephraimites who occupied the adjacent territories on the opposite bank of the river, hearing of Jephthah's success, collected an army, and accused him of a breach of faith in going out against the Ammonites without their assistance, with whom the Gileadites were in league. Jephthah expostulated with them on the folly of their plea, as he had solicited their aid and they had refused to join him in the expedition. His reasoning was totally ineffectual, and they threatened to destroy him and his house with fire. He therefore gave them immediate battle in a field of standing corn, and totally routed them. The Ephraimites endeavoured to secure their safety by flight over the passes or fords of Jordan; but Jephthah was too experienced in military tactics to allow this advantage. He had taken the precaution to secure the passes of the river by strong bands of armed men, with

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<sup>62</sup> Josephus' Antiquities, b. v., ch. vii., para. 10.

positive instructions to let none escape. but if an Ephraimite should appear, and acknowledge himself to be such, he was to be slain without mercy. As, however, the love of life might induce many to deny their country, a word was directed to be proposed to them, which, from the peculiar dialect of their country, they should be unable to pronounce. Thus the word "*Shibboleth*," invariably pronounced by the Ephraimites "*Sibboleth*," was an unequivocal indication of their tribe, and carried with it certain death. In the field of battle and by the passes of the river there fell forty-two thousand Ephraimites, and Jephthah thus secured himself from further interruption.

Shibboleth signifies "waters," thus when the Ephraimites prayed the men of Gilead to allow them to pass over, and were asked in return "to pass over what?" they could not answer "shibboleth," or "the waters," without betraying themselves to the enemy. Such is the historical account of the origin and result of the warfare of Jephthah with the Ephraimites, and the reputed origin of the symbol and its interpretation, because the battle took place in a field of corn near the river Jordan.

The Working-tools of a Fellow-craft are the Square, Level, and Plumb-rule.

The Square, as an appendage to an Operative :Mason, is, indeed, merely used to try, and to adjust all irregular angles, and to assist in bringing rude matter into due form; but, as a Speculative Mason's jewel, it teaches morality and justice; it shows the beauty of order and sobriety, and displays the advantages arising from a mutual communication of benefits;—in a word, we are instructed by this instrument to act upon the square with all mankind, though more particularly with a Brother Mason, by doing to others as in similar circumstances we would they should do to us.

The Level is an emblem of equality, and demonstrates that as we are descended from the same stock, and partake of the same nature, and share the same hope, we ought strictly to render unto others the same measure of kindness and affection which, in similar circumstances, we should require of them. It is intended to remind us that in the eyes of God all men are equal; that he causeth His sun to shine upon the poor man's cottage as well as on the king's palace; and that with Him there is no distinction. It is also to teach us that when in a Lodge, we are to meet our Brethren on a level.

The Plumb signifies uprightness, and admonishes us to walk uprightly in our station, and to use justice and equity in all our dealings, to hold the scale of justice in equal poise, to observe the happy medium between intemperance and rigid self-denial, and to make our passions and prejudices coincide with the straight line of duty; so that we may hope to obtain an entrance into that Grand Lodge above, not made with hands, eternal in the heavens. Brethren should meet on the level and part, on the square.

## CHAPTER XVI.

### Explanation of the Third or *M.M.* Tracing–Board

The Master–Mason’s Tracing–board is covered with emblems of mortality, reading a lesson to the initiated of the certainty of death, and also of a resurrection from the dead<sup>63</sup>. Like that of the two preceding degrees, it is an oblong square, but circumscribed by a black border within the four cardinal points of the compass. The principal figure is a black coffin on a white ground, at the head of which is placed a sprig of evergreen, called Cassia, or Acacia, which appears to bloom and flourish over the grave, as though it said, “O, death, where is thy sting! O, grave, where is thy victory.”

The coffin is a striking emblem of mortality, which cannot be misunderstood. It shows the instability of human life, and reminds us of the dark abode in which our bodies must be consigned to our mother earth, to become the prey of worms and corruption. Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

Notwithstanding the various mementos of mortality which we daily meet, notwithstanding death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we were born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence. What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stripped of her ornaments, and exposed in her natural meanness, you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks levelled, and all distinctions done away<sup>64</sup>.

There is some difficulty attending the explanation of the sprig of cassia, and in assigning the true reason why it was introduced into the system of Freemasonry. Some say it originated in the Jewish custom of planting a branch of *acacia vera* (gum-arabic plant) on the grave of a departed relative; others, in the custom of mourners bearing a branch of it in their hands at funerals. But it is doubtful whether either of these customs ever existed among the Jews. There are many reasons assigned for this, but the following may be deemed the most probable, namely:– that the sprig of acacia is an emblem of innocence (acacia being the Greek word for innocence), and figurative *solely* of the innocence of life of H.A.B.

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<sup>63</sup> Eccles. xii., 1, 7.

<sup>64</sup> Masonic funeral service. Here the pot of incense presents itself to our notice as an emblem of a pure heart which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

proposed for the candidate's imitation.

Upon the coffin we find several emblems, which it will be necessary to explain.

First we have a square, and above that, a level, plumb, and mallet, the uses of which, together with the reasons for their introduction here every M.M. knows, as they do also the reference of the figure "5." On the Mosaic pavement we see the entrance to a porch or room, being an arch supported on pillars, and perceive by the withdrawing of a veil that it is the Sanctum Sanctorum of the Temple, and contains the ark of the covenant, covered with its mercy-seat, over which are a human skull and cross-bones, which are also emblems of mortality, and prove that there is no security from death's devouring weapon. Over these emblems is the date of the year when the events occurred, which are recorded on this Tracing-board, surmounted by a pair of compasses, as a symbol of beauty, or the Master Architect of the Temple.

Our M.H. was ordered to be reinterred as near the S.S. as the Israelitish laws would permit; there in a grave from the centre, three feet East, three feet West, three feet between North and South, and five feet or more perpendicular. He was not buried in the S.S., because nothing common or unclean was suffered to enter there except the High Priest, and he was only allowed to do so once in every year, on the great day of expiation, and that after repeated washings and ritual purifications, for, by the Israelitish law, all flesh is deemed unclean. The ornaments of an M.M.'s Lodge are the Porch, Dormer, and Square Pavement. The Porch constitutes the entrance into the Sanctuary; the Dormer, inscribed with the Ineffable Name, is the avenue by which it is enlightened; and the Stone Pavement was for the High Priest to walk on with naked feet, when engaged in burning incense to the honour and glory of God, and offering up prayers to the throne of grace that the Most High would be pleased to give peace and tranquillity to the Israelitish nation throughout the ensuing year.

The Skirret, Pencil, and Compasses are the working-tools of a Master Mason.

The Skirret, acting on a centre pin, is used to mark out the ground of a new building; with the Pencil the Master draws his plans for the direction of the workmen; but it is by the use of the Compasses that he ascertains their limits and proportions with accuracy and truth. Speculative Masons apply these tools as so many symbols of moral duties. Thus as the Skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the sacred law of God. The Pencil teaches the doctrine of responsibility, for our words and actions being recorded in the Divine Book, we shall be summoned on the last day to account for them all.

The Compasses refer to the Divine justice, which, having given us a law, and prescribed obedience thereto, has left us free to choose and free to refuse, with the certainty of reward or punishment, as we may obey or disregard these laws.



Thus if we attend to the teaching of these working tools, and act according to the light that has been vouchsafed to us, we may live in the assured hope, through the merits of the Almighty Architect of the Universe, of ascending to the Grand Lodge above, when, peace, order, and harmony shall for ever reign.

## CHAPTER XVII.

### Consecration of a Lodge.

The Deputy of the Grand Master being ready, a procession is arranged from the ante-room, and he is conducted into the apartment in which the Lodge is to be held; he takes his position in the East, having a representative D.G.M. on his right, and the Chaplain on his left; he directs two Brethren, being Past Masters, to fill the Wardens' chairs, and forthwith opens the Lodge in the three degrees, and an ode is sung.

Brother Preston says:— "The Master and his officers, accompanied by some dignified Clergyman, having taken their stations, and the Lodge, which is placed in the centre, being covered with white satin, the Consecration ceremony commences; all devoutly kneel, and the preparatory prayer is rehearsed.<sup>65</sup>" Although the practice is not universal, an extemporary prayer is generally adopted at the opening of the ceremony. From the mass of odes, the following, written by Brother Dunckerley, a Mason of great and deserved celebrity, is given, and, as the air is patent to the British people, it is easy of adoption: —

TUNE — *"God Save the Queen."*

Hail! universal Lord!  
By Heaven and Earth adored:  
All hail! great God.  
Before Thy name we bend,  
To us Thy grace extend,  
And to our prayers attend:  
All hail! great God!

The Deputy Grand Master is then informed by the Secretary (*pro. tem.*) that the Brethren present desire to be formed into a. new Lodge, and, having presented a petition for a Warrant, or Charter of Constitution, which has been granted, pray it may be constituted in ancient and solemn form. The Deputy Grand Master orders the petition, and the warrant, or the dispensation, to be read, which done, the minutes of the proceedings of the petitioners are to be read, and these are to be approved and confirmed, and signed by the Deputy Grand Master, who then takes the warrant in his hand, and requests the Brethren of the new Lodge publicly to signify their approbation or disapprobation of the Officers who are nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of the

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<sup>65</sup> 17th Edition, 1861, page 62.

Institution is delivered.

The Chaplain then offers a prayer:-

Almighty Father, God Most High, the Grand Geometrician and Great Architect of the Universe, we implore Thy blessing, with every confidence in Thy providence and protection upon this Lodge, convened for the sacred object of solemnly dedicating its House of Assembly to Thy honour and glory. We pray most fervently that all who meet within these walls may be ever endued with the lofty principles of brotherly love, relief: and truth; and, above all, of devotion to Thee, through whose bounty our cups overflow with corn, wine, and oil in plenteousness; from whom we have received the heart to feel, the hand to labour, the eye to behold, the ear to hear, the tongue to proclaim, and all the faculties which make us susceptible of every moral and natural good. May the blessed volume of Thy matchless wisdom be the *Square* to regulate all our conduct, the *Compasses* within whose hallowed circle we may ever walk with peace and safety, the infallible *Plumb-line* of rectitude and truth. Enable us to fill each sphere of duty with integrity and honour; to win the love of our personal associates, by amiable attention to all the sweet and endearing charities of human life; – and as fathers, husbands, friends, and Masons to exalt the profession in which we glory. And while we invoke Thy heavenly grace in behalf of our Order, wherever established on the face of the globe, we especially beseech Thee to bless the Grand Master of our native land, and his representatives at home and abroad; endue them in this world with peace, honour, and length of days; let Thine arm protect them, and Thy wisdom counsel them in all that may tend to the furtherance of all noble principles; and when at thy summons they shall lay down the gavel of Masonry here, admit them, we pray Thee, to the grand and perfect Lodge above, which is now veiled in clouds and darkness at the summit of the ladder, there to behold that bright Morning Star, whose auspicious rising brings peace and salvation to the faithful and obedient of the human race.

*Omnes*      All glory be to God on high,  
                 Peace on earth,  
                 Good will towards men.  
                 *So mote it be.*

#### GRAND HONOURS.

The Tracing-board lying in the centre, which, in the Consecration Ceremony, is denominated The Lodge<sup>66</sup>, and covered “with a fair linen cloth, is now unveiled. The consecrating vessels being prepared, an ode or anthem is sung. Then to slow and solemn music the corn, wine, and oil are diffused by three Past Masters, saying:-

1<sup>st</sup> – “Glory be to God on high.”

2<sup>nd</sup> – “Peace on earth.”

3<sup>rd</sup> – “Goodwill towards men.”

*Omnes*– “So mote it be.”

*Sanctus*– “Glory be to Thee, O Lord.”

The Chaplain then takes the censer three times round the Lodge, and halting in

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<sup>66</sup> At the Union Grand Lodge, held in 1813, there was a piece of furniture constructed under the direction of Brother John Soane, Treasurer Superintendent of Works, to represent the Ark of the Covenant, and this was denominated The Lodge.

the East, gives prayer.

The Deputy Grand Master then delivers Solomon's Invocation, I Kings, viii., 23. - "Lord God of Israel," to end of ver. 4:3, and ver. 49, to end of ver. 53.

ANTHEM.-(Psalm cxxxiii.)

Behold! bow pleasant and how good  
For Brethren such as we,  
Of the Accepted Brotherhood,  
To dwell in unity.

'Tis like the oil on Aaron's head,  
Which to his feet distils;  
Like Hermon's dew, so richly shed  
On Zion's sacred hills.

For there the Lord of light and love,  
A blessing sent with power;  
Oh ! may we all this blessing prove,  
E'en life for evermore.

On friend ship's altar rising here,  
Our hands now plighted be,  
To live in love, with hearts sincere,  
In peace and unity.

The Deputy Grand Master then solemnly dedicates the Lodge to God, to Masonry, and to benevolence and universal charity, and constitutes it, in form. The Hallelujah Chorus closes the ceremony.

It is customary at Consecrations that the distinguished Brother to whom the duty is entrusted should, in the course of the ceremony, address the Brethren present on the occasion. The address is generally adapted to the circumstances or locality. The address which follows is by the accomplished and eloquent Rev. Brother Thaddeus Mason Harris:-

ADDRESS.

BRETHREN. - The ceremonies we are about to perform are not unmeaning rites, nor the amusing pageants of an idle hour; but have a solemn and instructive import. Suffer me to point it out to you, and to prepare your minds for those important sentiments they are so well adapted to convey.

This Hall, designed and built by wisdom, supported by strength, and adorned in beauty, we are first to consecrate in the name of the great Jehovah; which teaches us in all our works begun and finished to acknowledge, adore, and magnify Him. It reminds us, also, in his fear to enter the door of the Lodge, to put our trust in Him while passing its trials, and to hope in Him for the reward of its labours.

Let, then, its altar be devoted to his service, and its lofty arch resound with his praise!  
May the eye which seeth in secret witness here the sincere and unaffected piety, which

withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march round the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe and a pleasant path. Its tessellated pavement of Mosaic-work intimates to us the chequered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient constitutions, with mystic rites, we dedicate this Hall to the honour of Masonry.

Our best attachments are due to the Craft. In its prosperity we find our joy, and in paying it honour we honour ourselves. But its worth transcends our encomiums, and its glory will out-sound our praise.

Brethren, it is our pride that we have our names on the records of Masonry. May it be our high ambition that they should shed a lustre on the immortal page.

The Hall is also to be dedicated to virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of philanthropy and promote the cause of charity, so we dedicate this Hall to universal benevolence; in the assurance that every Brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my Brethren, is the significant meaning of the solemn rites we are now to perform, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge as rays from a centre, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfil the high purposes of the Masonic Institution.

How many pleasing considerations, my Brethren, attend the present interview! Whilst in almost every other part of the world political animosities, contentious, and wars, interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege, in this happy region of liberty and peace, to engage in the plans and to perfect the designs of individual and social happiness.

Whilst in other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract a more general approbation of the fraternity. Indeed, its importance, its credit, and we trust its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment fitted up in a style of elegance and convenience which far exceeds any we have among us, does honour to Masonry, as well as the highest credit to the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, Officers, and

Members of the Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy result of piety, virtue, and benevolence! May it be protected from accident, and long remain a monument of their attachment to Masonry! May their Lodge continue to flourish, their union to strengthen, and their happiness to abound! And when they and we all shall be removed from the labours of the earthly Lodge, may we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens!

Then follows the installation of the W.M.

*To be continued.*

# HARASHIM

חרשים

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- “ Any requests from their members for information on a research topic;
- “ Research papers of more than local interest that merit wider publication.

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Top of the South Research Lodge 470 NZ	Nelson, NZ
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Research Lodge of Wellington 194 NZ	Wellington, NZ
Research Lodge of the Taranaki Province 323 NZ	New Plymouth, NZ
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The Waikato Lodge of Research 445 NZ	Waikato, NZ
Masters and Past Masters Lodge 130 NZ	Christchurch, NZ
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Victorian Lodge of Research 218 VC	Victoria, Australia
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Northern California Research Lodge	USA

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## PRESIDENT'S PAGES

Greetings to all our readers and correspondents.

Life this year has been, to say the least, difficult for so many in so many ways, simply as a consequence of our governments having to deal with the Covid-19 pandemic.

However, it has not been all doom and gloom; ANZMRC members and correspondents have been treated to the fine original papers, written and presented so ably, firstly by RWBro John Molnar, PDGM, OAM for the ANZMRC Australian Lecture Tour and followed by WBro Dr Jack Dowds for the ANZMRC New Zealand Lecture Tour. Hearty congratulations to each of you and sincere thanks for working so well in the Zoom platform.

Being on the island of Tasmania has left me with no opportunity to travel to other Lodges, both in Australia and especially New Zealand, so I have taken time to reread some of our past Conference Proceedings. The one that has struck a chord with me was the second paper presented at the inaugural Conference (June 1992) by RWBro M H Kellerman, OBE, PDGM (NSW), Grand Librarian, PM Research Lodge of New South Wales No 971; the paper is titled "The challenge of changes in membership in New South Wales".

After tracing the dramatic rises and falls in Masonic membership in NSW in the 50 years from 1958, he finishes with the concluding challenge:

"We cannot rest at the point where we have, in effect, merely stated the problem of failing membership and say: 'There is nothing more we can do.' We can change, and change drastically, but we will not be willing to do this unless we believe firmly that Freemasonry is essential to mankind's moral stability, a fact not widely recognised, and that what is required is for Freemasonry to present such an image as to be seen not as a group of men working secretly behind closed doors, but as a body of men respected by all for its public service, its readiness to assist all those in need and, above all, for the high quality of the individuals comprising the group. Men must feel it a privilege to belong. These are the conditions necessary for candidates seeking admission. Whatever changes we make, their aim must be to attain and maintain these conditions. I believe changes are inevitable, but, with our faith, character, philosophy and technique, we shall succeed.

The problem is how can we achieve this? What is our next step?

It is a worthy challenge to our research lodges. Will they accept it?"

The contents of this paper were most welcome, particularly after the latest meeting of the Hobart Lodge of Research in which a portion of the Grand Lodge of Tasmania's Strategic Plan, with reference to Research Lodges, was discussed. The fourth dot point in the Plan, under the heading "Retention of Existing Members" states:

"Lodges of research to be tasked to provide educational presentations that are informative and effective in respect of the needs of members and their lodges (not only esoteric or historical in nature)".

Some comments already received are as follows (your responses are requested and will also be warmly welcomed):

- i) The By-laws of the Hobart Lodge of Research state that: "The aims and objectives of the lodge shall be to conduct research into the history, teachings, principles and practices of Freemasonry and the dissemination of Masonic knowledge by means of lectures, discussions, demonstrations and papers". This identifies our research "purpose in life" and what we are to do with the results of our research, but

can the needs of lodges and their members only be identified by the individual lodges and their members?

Therefore do we need to survey all the lodges/members to determine their needs?

Maybe not, perhaps the requirement is as set out in the Strategic Plan, that is, not only for education in matters of a Masonic nature, but also opportunities for the broader education of our members. An example could be to watch and then discuss the matters raised in the TV series "Universe", presented by Professor Brian Cox; another suggestion was to invite members of the Royal Society of Tasmania to attend non-tyled meetings of our Research Lodge.

ii) Do we only have presentations at Research Lodge meetings and invite everyone to attend? Or do we only do presentations at particular lodges and by prior arrangement? (Hence the need for a roster.) Or do we do both?

iii) Freemasonry needs to develop a clear marketing policy, directed to the general population. We need to 'wave the flag', provide examples of the good and great things that the Craft has done and continues to do (firstly, our core raison d'être: "making good men better" and including, but not limited to, the development and operation of aged care facilities, funding of scholarships, funding of medical research). Then, the broad community's education will be enhanced and more good men will want to be part of the Masonic fraternity.

We need to market our brand and what it stands for. We need to educate our own members so that when asked "What is freemasonry and what do you do?" they can respond positively.

We need to be seen as "something special", an organisation that is selective in its membership, and simultaneously we need to be seen as an important part of our community.

iv) The Research Lodges' small membership coupled with the Strategic Plan's identified need to increase our membership, implied that we need to have better active participation from the Affiliated lodges.

v) There is the need to explore the possibility of providing lectures via the Zoom platform, both from individual research Lodges and also ANZMRC Affiliates. The ANZMRC has significant resources, indeed the lectures presented in both the Australian tour and the New Zealand tours have been recorded. The use of the Tasmanian Freemason Facebook page ought to be advised to our masons. Please, I would warmly welcome advice as to how we can access and interactively provide lectures/papers to lodges via the Zoom platform!

vi) The Masonic libraries hold extensive Masonic literature and are available for material both for research and the development of lectures and new research papers.

vii) Our Lodges of Research need to introduce new Masons to our resources.

viii) Suitable resources need to be made more readily available, utilising the new media and the internet. We need to be able to direct those with a genuine interest in Freemasonry to appropriate (authorised?) sources of information.

ix) It was accepted that a lecture/paper will be presented at each meeting of the Hobart Lodge of Research. The discussion could, if appropriate, be continued in the South. Short papers could also be presented and discussed in the South.

Finally, I wish each of you & yours a safe holiday period and look forward to better opportunities for travel, especially to New Zealand for the 2022 Conference!

Fraternally, Ian



The cover of the menu for the Christmas 'dinner', Changi, 27 December 1942.  
Twelve brethren, all Australians, met together on this occasion.



# OFFICERS

WORSHIPFUL MASTER.

BRO .F.S. WHELAN.

SENIOR WARDEN.

BRO .J. GORINGE.

JUNIOR WARDEN.

BRO .A.W. ROGERS.

I.P.M.

BRO .N. LOGAN.

CHAPLAINS

BRO .W. BUERKNER.

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SECRETS.

BRO .J. WALSH.

ADDED REMARKS.

BRO .D. WEBSTER.

NORTH EAST CHARGE.

BRO .E. FELTHAM.

REASONS.

BRO .V. GREENING

SELERANG.

27/12/42.

# M E N U

MEAT AND VEGETABLE PIES.

BISCUITS.

DATE ROLLS.

CUSTARD AND PINEAPPLE TARTS.

DATES.

PEANUT TOFFEE.

BOILED SWEETS.

COCOA.

MILK.

SUGAR.

CIGARS.

CIGARETTES.



J. S. Whelan Murrumbidgee 311 Victoria N.S.W.  
R. J. Logan Thistle 291 Victoria  
C. W. Buerckner Ionic 109 Victoria  
D. H. Webster City of Coburg 318 Victoria  
Len Payne Shepparton W.A.C.  
J. C. Middleton "Equality" 427 Vic.  
C. Seltham Hawthorne 131 W.A.C.  
Alan Halloran Prince Alfred 94 N.S.W.  
J. W. A. Loh: KODWEERUP 323 VICTORIA  
J. M. Greening Lth Caulfield 386 VIC.  
J. G. Gormise Kulin 160 W.A.C.

# THE IRISH ISSUES BROUGHT TO THE INTERNATIONAL COMPACT OF 1814

by Bro John Belton

A previously unpublished presentation to the Lodge of Research CC I.C.  
at Dublin on 8 February 2014

I am still surprised to be standing here on this historic occasion addressing you all; I am not much given to saying things like 'it is an honour and a privilege to be standing here today' but that **IS** the way it feels. But it is also a risk; I, an Englishman, stand here in Dublin, Ireland in front of an audience with a large number of 'Northerns' present (as Bro John Boardman described you men of Ulster in 1805). But I do have a very Irish masonic tale to relate to you today and as you will discover there are different layers of *centenaryness* that will become apparent as the story progresses.

This year is the bi-centenary of the International Compact of 1814 that followed the formation of the United Grand Lodge of England in late 1813. I do grant you that the Clause IV of the Articles of Union signed, sealed, and delivered in London on 25 November 1813, between the Antients and the Moderns, stated that

'it is further agreed that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorize, delegate, and appoint, any two or more of their enlightened members to be present at the Grand Assemble on the solemn occasion of uniting of the said Fraternities'.<sup>1</sup>

But nothing actually came of that 'brotherly application' in 1813.

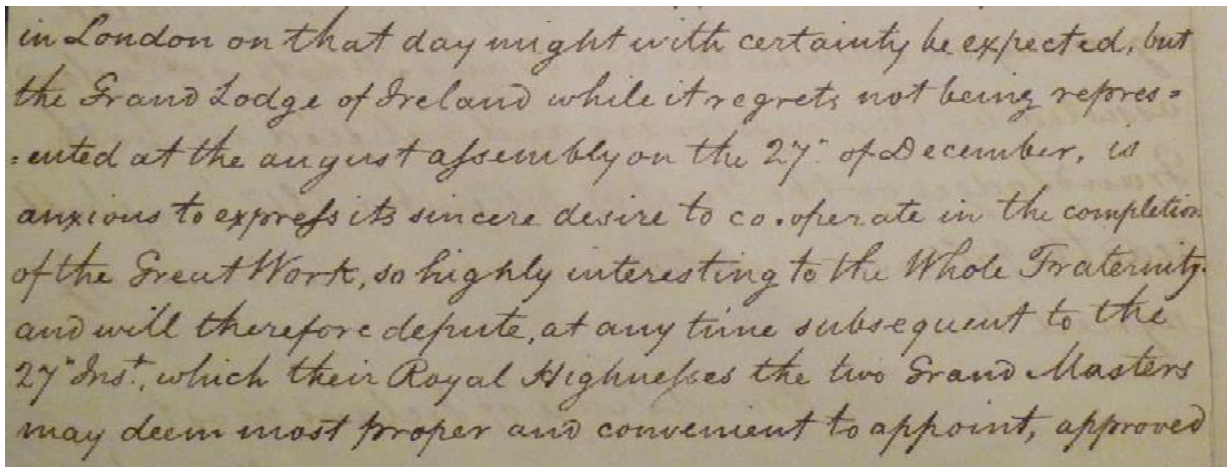
Whatever any of you might think about the uniting of the Antients and the Moderns they had to make their peace with the other Grand Lodges, not only of the British Isles, but also within the British Empire. In 1772, and by correspondence, the Grand Lodges of the Antients, Ireland and Scotland had agreed to remain in constant correspondence (what today we would call recognition); and in doing so effectively excluded the Moderns from the burgeoning masonic world and its members from freedom of visiting. But of course with freemasonry being that social memory of home, of a certain social exclusivity in the outposts of Empire for each nation of the British Isles, the last thing either Hanoverians or government wanted was the distant leaders and managers of Empire being at loggerheads.

But having said that there remained a degree of inequity between the nations of Britain that was not then, and still even to this day, remains slightly uneasy and unresolved. So when in early December 1813 copies of the Articles of Union went out jointly with letters of invitation to the 'acclamation of Union' meeting on 27 December the responses were rapid and fulsome...but not without some reserve.

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<sup>1</sup> WJ Hughan, *Memorials of the Masonic Union of AD 1813* p22

Scotland's response was that given the short notice they could not be present on 27 December and their fulsome words were echoed by the letter from Dublin also but with an addition. Dated 13 December it adds:

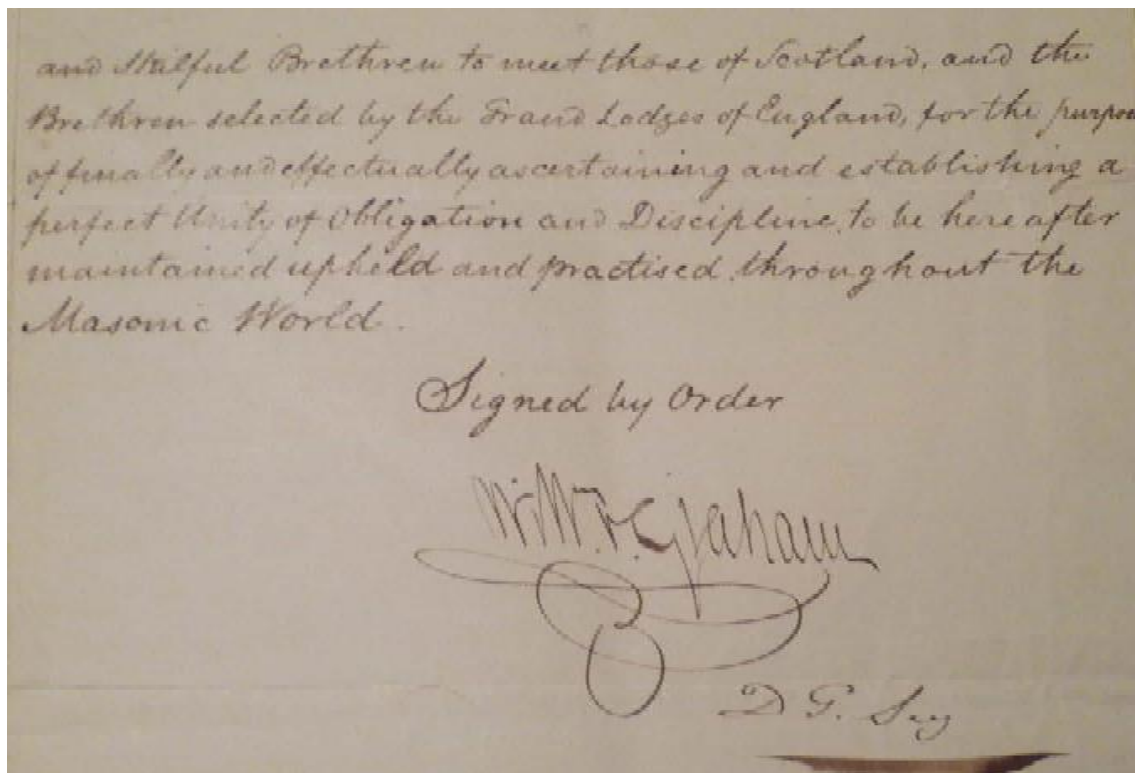


in London on that day might with certainty be expected, but the Grand Lodge of Ireland while it regrets not being represented at the august assembly on the 27<sup>th</sup> of December, is anxious to express its sincere desire to co-operate in the completion of the Great Work, so highly interesting to the Whole Fraternity, and will therefore depute, at any time subsequent to the 27<sup>th</sup> Inst., which their Royal Highnesses the two Grand Masters may deem most proper and convenient to appoint, approved

Ireland's Response to the Invitation from London for 27 December 1813

“while it regrets not being represented at the august assembly on the 27<sup>th</sup> December, is anxious to express its sincere desire to co-operate in the completion of the Great Work, so highly interesting to the Whole fraternity and will therefore depute at any time subsequent to the 27<sup>th</sup> instant; which their Royal Highnesses the two Grand Masters may deem most proper and convenient”

and they add at the end of the letter the flourish



and Wifful Brethren to meet those of Scotland, and the Brethren selected by the Grand Lodges of England, for the purpose of finally and effectually ascertaining and establishing a perfect Unity of Obligation and Discipline, to be here after maintained upheld and practised throughout the Masonic World.

Signed by Order

Wm. R. Graham

D. G. L.



‘for the purposes of finally and effectually ascertaining and establishing a perfect Unity of Obligation and Discipline to be hereafter maintained upheld and practiced throughout the Masonic World”.<sup>2</sup>

I am sure the Most Worshipful Brother present today will appreciate the subtle nuances that went from Dublin to London.

So the scene was set because both Ireland and England had issues to be resolved. Scotland, well Scotland had problems with the Royal Arch, as did both Ireland and England. But Scotland’s problems had pretty much been settled with the return of Mother Kilwinning and the Lodge of Perth and Scone to the Grand lodge of Scotland.

At this point I am going to digress from the content of the International Compact of 1814 to examine its enigmatic history. When Bro William John Chetwode Crawley had his article in Volume II of *Ars Quatuor Coronatorum*



**William John Chetwode Crawley**

\* (1843-1916)

\* Initiated 1873

\* Elected a member of QC Lodge 2076 (EC) 1887

\* Author of *Caementaria Hibernica*

\*\* Irish delegate to the 1905 International Conference in London

In *AQC* he stated that the only known copy of the Compact was in the *Transactions*

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<sup>2</sup> The letter from WF Graham Ref HC 12/A/62 in the Library and Museum of Freemasonry, London.

of the Grand Lodge of Ireland confirming that it had been read on 1 December 1814. And there is the first page of the transcript:

The Rt James Deane, Past Grand Master of the  
The Rt. Wm. H. White } Grand Secretaries of the same  
The Rt. Wm. H. White }  
The Rt. Wm. H. White }  
His Grace The Duke of Leinster, Lord High  
Steward of Donoughmore and the Earl of Rosslin have  
been appointed a deputation from the Grand Lodges of Ireland  
and Scotland to the Grand Lodge of England to settle the points  
of communion, intercourse and fraternization among the  
three Grand Lodges of the united Kingdom to ascertain the  
identity of obligation, description and practice and to form  
such regulations for the maintenance, security, and promotion  
of the craft as should appear to them advisable. His  
Royal Highness desired the attendance at this assembly of  
His Deputy Grand Master and the Commissioners of the Union  
recently effected between the two fraternities of Masons in  
England (now happily incorporated in one) together with  
the Grand Secretaries of the same —

The assembly was opened by reading the minutes  
of the Grand Lodges of Ireland and Scotland appointing the  
deputations and the correspondence of the three Grand Lodges  
on the same together with the articles of the Union in which  
it is earnestly desired that this correspondence, uniformity  
and communion should take place —

Upon a strict masonic examination on matters  
which cannot be written nor described it was ascertained  
that the Three Grand Lodges were perfectly in unison in  
all the great and essential points of the Mystery & Craft  
according to the immemorial traditions and unwritten  
usage of ancient Masons and they recognizing this unity  
in a fraternal manner.

after which they came to the following Resolutions  
unanimously

1<sup>st</sup> it is declared and pronounced that pure  
Ancient Masonry consists of three degrees and no

Page 1 of the transcript of the International Compact from the Transactions of the Grand Lodge of Ireland.  
1 December 1814

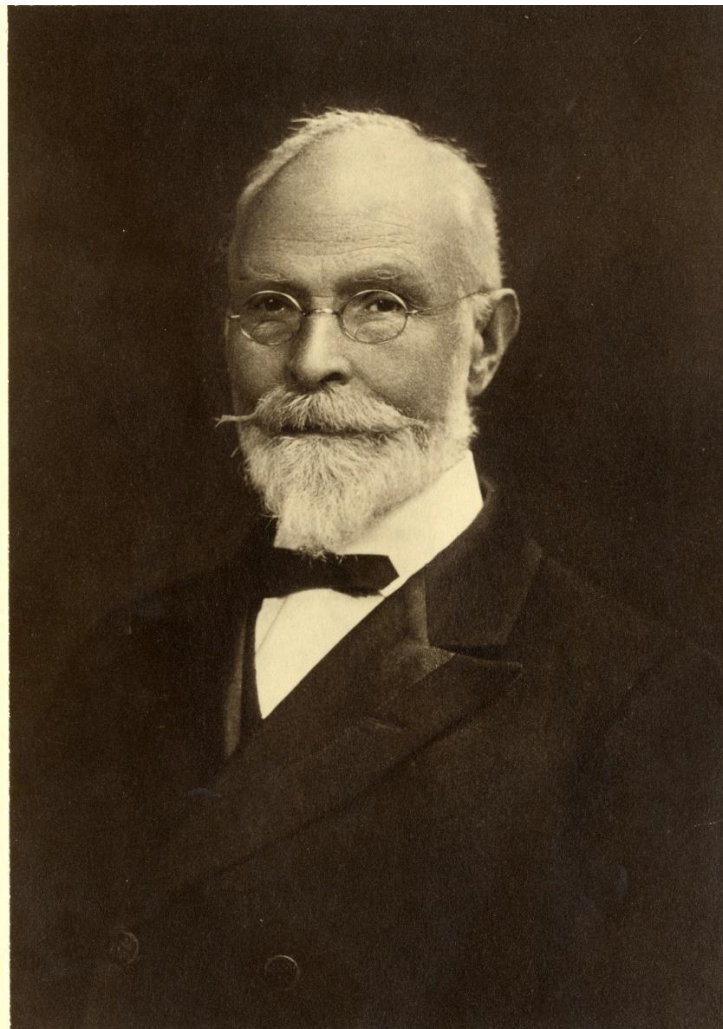
Image by kind permission of the Grand Lodge of Ireland

And **yet** if one reads the final paragraph of his paper are a few enticing hints of

other things. Firstly Chetwode Crawley says “but no latter day student of our History seems ever to have seen a complete copy of the INTERNATIONAL COMPACT in print until it was published by the present writer”. He is right of course but slightly economic with the reality – and that is because some 17 years earlier he himself had published the full compact in the Jubilee Edition of *The Freemason* in 1897. But to pick up and make a huge issue of that today would be unfair. I too succumbed to the temptation to wait for the anniversary! He also says that “the only mention of it the present writer has met with is in an article on the GRAND LODGE OF ULSTER in *The Freemason* of 18<sup>th</sup> March 1893”.

In it the author, Henry Sadler, sub-librarian at the Grand Lodge in London, quotes from the Compact and lists those attending and then part of Article 7 which deals with the Ulster Schism. Chetwode Crawley hoped that Sadler might publish the rest of the text available to him. But as he wrote

“Alas! The hand of Death removed him before that hint was carried into effect”.



**Henry Sadler (1840-1911)**

\* Librarian GL of England

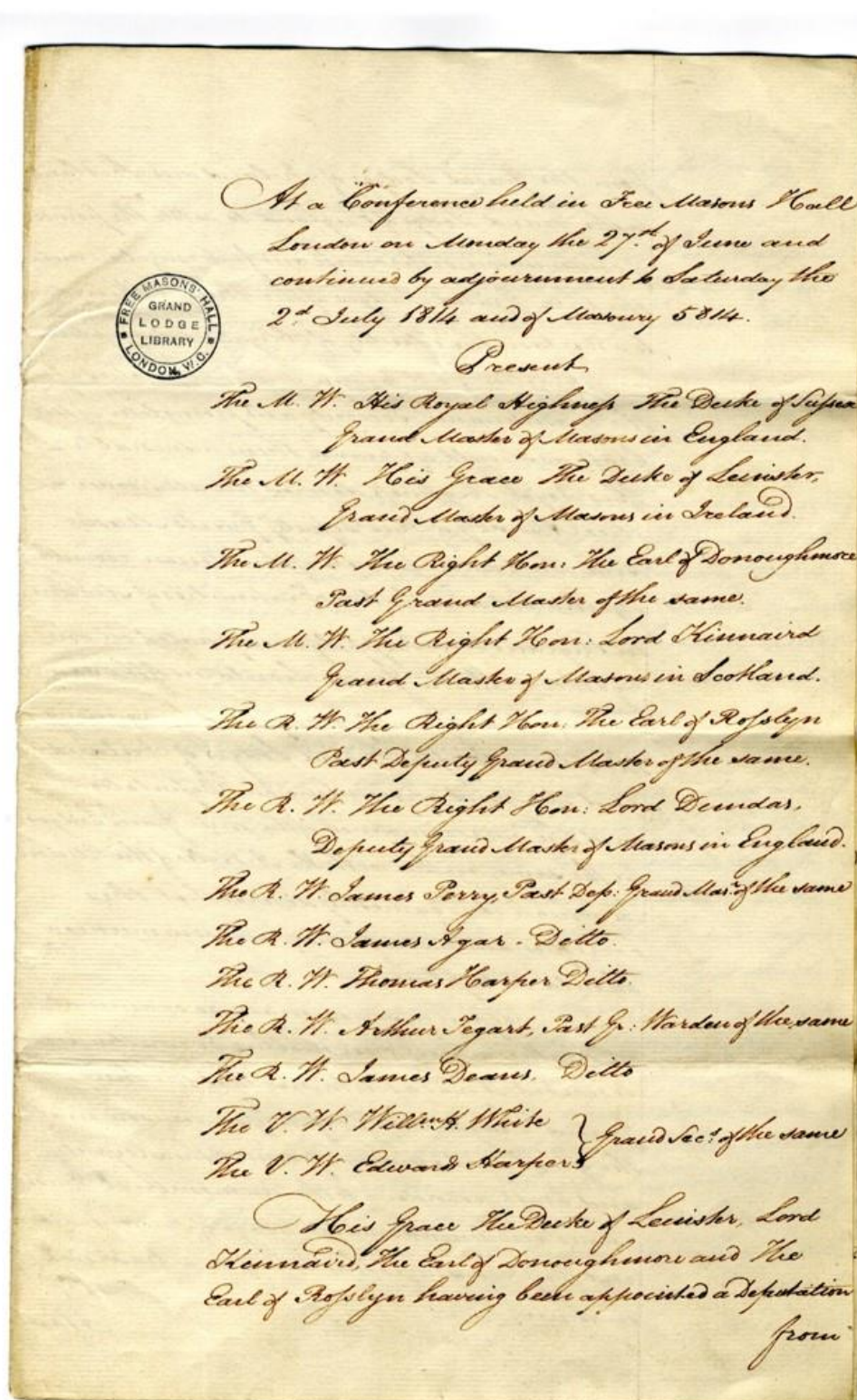
\* Elected member of QC Lodge 2076 in 1903

\* Author *Masonic Facts & Fictions* – ‘no schism’

\* Exposed International Compact in *The Freemason* 1893



One cannot help but feel that playing the waiting game has its risks! The articles in *The Freemason* seem to have gone the way of the daily paper, in the bin and forgotten! He would just have seen his article in the second of the three parts of *AQC* for the year 1915, because the page turned in the great book on 13 March 1916!



Page 1 of the manuscript draft of the International Compact  
Reproduced by kind permission of the Library & Museum of Freemasonry, London

I am delighted to be able to tell you that the copy Sadler quoted from has resurfaced and here is the first page. What is special about it is that it is the copy used on the day by William White, Grand Secretary – and it was annotated by him with the comments and decisions of those round the table. Thus I am able to tell you of the points that got discussed and added to and especially to show you what Ireland brought to the table for discussion.

Previously I had read Chetwode Crawley's paper several times and the import of the final paragraph had eluded me completely. Likewise Crawley himself does not say that he had published the text himself in 1897 in *The Freemason* and then reprinted it as a pamphlet – he then squirreled it away for 17 years until the centenary of the event. It took a prompt by a previous Grand Secretary of UGLE to refer to the document in London to set me on the trail. All the clues were there to be found for sure, it was simply that nobody had the luck to chance on the oddments of evidence, put them together, and ask to see the document in the library at Great Queen Street in London.

So long, one hundred and twenty years, after the first hint by Henry Sadler in *The Freemason* we can all see THE OTHER COPY of the International Compact of 1814!

It is not however a copy of the same text that was transcribed into the minutes of the Grand Lodge of Ireland but instead it is the draft which would have been put together with the help of John Boardman in May 1814.

What exists in London is the copy taken into the meeting, **and annotated by William White during the meeting.**

peremptorily observed, not only as to the Moral  
 Character of the Individuals to be admitted, but  
 as to their knowledge in their gradual advancement  
 it is resolved that the three Grand Lodges shall  
 in their respective Communications with their  
 respective Lodges express the necessity of conforming  
 to these Rules, and that upon no occasions and  
 under no pretext of emergency, shall they be  
 departed from, except by special Dispensation  
 from the Grand Masters respectively.

The importance of <sup>these</sup> Resolutions must  
 be evident to the Fraternity, who from motives  
 of attachment to the welfare of the Craft at large  
 as well as to the value necessarily ascribed  
 by each individual Brother, in regard to his own  
 private Character are interested that it should be  
 known all over the surface of the inhabited  
 Globe that their Principles, absolutely <sup>are</sup> ~~are~~  
 counterpoising <sup>all their feelings and passions</sup> ~~are~~  
 and will have the most powerful tendency to <sup>instruct and improve</sup> ~~instruct and improve~~  
<sup>in matters of religion or any political, or any other</sup> ~~in matters of religion or any political, or any other~~  
 Colateral tendency, have no other object in view  
 but the encouraging and furthering of every  
 Moral and virtuous sentiment <sup>and every</sup> ~~and every~~  
 particularly the warmest and most universal  
 Benevolence and mutual Charity one towards  
 another. It is this conviction which has  
 preserved them for ages the protection and  
 patronage of mighty Monarchs and Princes;  
 who have in consequence of their enjoinings  
 frequently found themselves enabled to form  
<sup>the most perfect</sup> ~~the most perfect~~  
 to the Rules of the Society. - Can we wish more than  
 the veracity of this assertion be more clearly  
 proved, than by the great satisfaction, evinced  
 by

Page 6 of the draft of the International Compact  
 Demonstration that there was real debate in detail on 27 June 1814

So what was it they were determined to resolve? and how did they go about it? There is now some evidence albeit some 200 years old, but nonetheless it is all we have and is worth reviewing.

We do know that Bro John Boardman, Grand Treasurer, and not a favourite of the Northerns to this day, but still a faithful servant of the Grand Lodge was at the May meeting in England

Attendees at the UGLE Meeting on 2 May 1814



UNITED GRAND LODGE  
OF  
**Antient Free-Masons of England.**  
HIS ROYAL HIGHNESS THE PRINCE REGENT, &c., &c., &c.,  
PATRON.  
AT A GRAND LODGE, HOLDEN AT  
*Free-Masons' Hall, Great Queen-Street, London,*  
ON MONDAY, THE 2d OF MAY, 1814,  
BEING THE DAY APPOINTED FOR THE  
INSTALLATION OF THE M.W. GRAND MASTER.  
**Present.**  
HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX,  
&c., &c., &c., M.W.G.M.  
HIS ROYAL HIGHNESS PRINCE EDWARD, DUKE OF KENT, &c., &c., &c.,  
P.G.M.  
HIS GRACE, JOHN, DUKE OF ATHOLL, &c., &c., &c., P.G.M.  
THE RIGHT HONOURABLE THOMAS, LORD DUNDAS, &c., &c., &c., D.G.M.  
HIS EXCELLENCY THE COUNT DE LAGARDJE, G.M. of the First Lodge  
of the North.  
THE R.W. DR. VON HESS, of the Grand Lodge of Hamburg.  
THE R.W. JOHN BOARDMAN, of the Grand Lodge of Ireland.  
R.W. JAMES PERRY, P.D.G.M.  
R.W. JAMES AGAR, P.D.G.M.  
R.W. THOMAS HARPER, P.D.G.M.  
R.W. REV. SAMUEL HEMMING, D.D., S.G.W.  
R.W. ISAAC LINDO, J.G.W.

Sadly we also know that he was in London for a particular purpose. I say sadly because the *Gentlemen Magazine* records his death late that same month.

**May 29. At Chelsea, deservedly esteem-  
ed, J. Boardman, esq. of Dublin, barris-  
ter-at-law. He was one of the gentlemen  
deputed by the Grand Lodge of Ireland,  
under the Duke of Leinster, to confer with  
the Grand Lodge of Masons of England,  
under the Duke of Sussex, on the occasion  
of the happy union which has taken place  
in the Masonic fraternity of the three  
Grand Lodges of England, Scotland, and  
Ireland.**

Abstract from *The Gentlemen Magazine* 1814

As does the probably unique plaque and its extraordinary inscription in St Patrick's (Protestant) Cathedral here in Dublin which explains precisely why Boardman was in London.

Boardman was only nominated by Graham's letter of 7 April and three weeks later he was in London! It seems safe to assume that Ireland and England were taking these negotiations very seriously indeed, sadly we know nothing of any representative sent from Scotland. But we do know (because it remains in London), that there was a pre-negotiated draft agreement before the day.

## Memorial to Bro John Boardman St Patrick's Cathedral, Dublin



‘He died in London on 29 May 1814 whilst on a Mission to the United Grand Lodge of England.’

But who brought what to the table and who wanted what from that planned meeting on 27 June 1814? The correspondence from Dublin that remains in the archives in London and the notes on the manuscript agreement enable us to estimate how well the objectives of each party were met.

### **The Matters Brought to the Table**

On the face of it the Compact can be read simply as a reiteration of established practices but it is informative to look at what issues each Grand Lodge had.

**Some Issues of General Concern** were that

- a) Each Grand lodge shall preserve its own limits (Clause 4)
- b) Freedoms of military lodges defined (Clause 4)
- c) ‘that the present practice with respect to lodges established in distant parts under either of the Three Grand Lodges shall continue on the present

footing. (whatever that was)

- d) No right of benevolence without proofs (Clause 5)
- e) No admission, as a matter of right, into lodges of either of the other two Grand Lodges

**Issues brought by England.** And I deal with England first because they were the prime movers in needing to settle their issues after the Union of late 1813.

- a) That the Three Home Grand Lodges 'were perfectly in unison in all the great and essential points of the Mystery and Craft' (Preamble)
- b) The inclusion of the Royal Arch (Clause 1) was a must for the Antients
- c) That Constant Correspondence as per the 1772 agreement 'be forever maintained' (Clause 2). The achievement of this was probably a 'Moderns' obsession after having been excluded completely since 1772.
- d) The granting of Certificates – that is the minimisation of deception and fraud in matters of itinerant brethren claiming charity.

e)

### **Issues brought by Scotland**

- a) Scotland's letter refers to the Royal Arch (Preamble marginal note) – and they too needed to avoid any commitment that would not be acceptable north of the border!

b)

### **Issues brought by Ireland**

- That certificates signed A. Seton are spurious (Clause 5)
- Only one Grand or Mother Lodge in each of the three Countries (Clause 5)
- The matter of Catholic Persecution of Masons and their families in Ireland (Clause 7)
- The establishment of a general system of regulation.
- Avoiding all and any Royal Arch commitments they could not 'sell' when they got back home – after all they already knew what was in the Articles of Union

- a) That certificates signed A. Seton are spurious (Clause 5)
- b) Only one Grand or Mother Lodge in each of the three Countries (Clause 5)
- c) The matter of Catholic Persecution of Masons and their families in Ireland (Clause 7)
- d) The establishment of a general system of regulation.
- e) Avoiding all and any Royal Arch commitments they could not 'sell' when they got back home – after all they already knew what was in the Articles of Union

I will address the Royal Arch issue first because it was top of the English list, because it was also at the very heart of the Irish Crisis, may I say the 'Revolution of the Ulster Brethren' without causing undue offence in Dublin? Just as today, there were sensitivities to be dealt with in 1814.



To leave you in no doubt of the fact that **the Duke of Sussex was favourably disposed towards the Royal Arch** I can tell you that on the second occasion those Grand Brothers met, on Sunday 2 July 1814, the Duke of Sussex it was in part in the Duke's own private Chapter, Restoration Chapter No.1 - when those not already Companions were made so.

The concept of 'pure Ancient Masonry' was thus invented to cope with different views of the place of the Royal Arch. And its development can be followed through the Articles of Union to its culmination in the International Compact of 1814. The final diplomatic wording was a masterpiece which met the completely different, and essential, needs of the Three Home Grand Lodges. I note that it is used in Ireland as well, but that it means something subtly different. Much can hang on the correct and timely use of even a single comma. It was simply the normal diplomatic practice of finding a slightly vague form of words acceptable to every party according to their own personal interpretation.

*Revised, approved and amended in General Grand Chapter,  
at the Crown and Anchor Tavern, Strand,*

London, 1st April, 1807.

ANCIENT MASONRY consists of four Degrees—The three first of which are, that of the APPRENTICE, the FELLOW CRAFT, and the sublime degree of MASTER ; and a Brother, being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted to the fourth degree, the HOLY ROYAL ARCH.

The first appearance of the phrase Ancient Masonry in the Antients 1807 Edition of Ahiman Rezon (p106) *edited by Thomas Harper*

From the 1807 *Ahiman Rezon* of the Antients comes the unequivocal statement that Ancient Masonry consists of four degrees. And this had to be accommodated to achieve a United Grand lodge of England. When one looks at the Article 2 of the Articles of Union it would seem they tried the four degrees approach but ...

2<sup>d</sup> It is declared and pronounced that pure and  
 ancient Masonry consists of three Degrees and is  
 no more viz<sup>t</sup>, those of the Entered Apprentice the  
 Fellow Craft, & the Master Mason including the Supreme  
 Order of the Holy Royal Arch. But this  
 Article is not intended to prevent any Lodge  
 or Chapter from holding a Meeting in any  
 of the Degrees of the Orders of Chivalry or  
 according to the Constitutions of the said  
 Orders.

Article 2 of the Signed and Sealed Articles of Union of 1813. Note the alterations in several places to the original text  
 needed before accord was reached

We can see from the scratch and rubbing that they had to change that and then  
 fudge the issue by saying that pure Ancient Masonry did include "the Supreme  
 Order of the Holy Royal Arch". When it came to the *real politique* of the  
 International Compact it seems that the English and Boardman were going to  
 settle for three degrees ...

1<sup>st</sup> - It is declared and pronounced that pure  
 Ancient Masonry consists of three Degrees, and no  
 more, viz<sup>t</sup> those of the Entered Apprentice - The  
 Fellow-Craft and the Master-Mason including in  
 the latter the Supreme Order of the Holy Royal Arch. X  
 2<sup>d</sup> - That a constant fraternal intercourse,  
 correspondence and communion be for ever main-  
 tained, on the principles which were recognized  
 between the Three Grand Lodges of England  
 Scotland and Ireland. That the Proceedings of  
 each Grand Lodge be regularly transmitted to  
 one another where the same can be communicated

*This latter part  
 the undersigned  
 Grand Officers of  
 the latter relation  
 the Supreme Order  
 the undersigned  
 to state in respect  
 to: Lodge, when they  
 will communicate  
 to the M. M. H. A. H. in 1772  
 Duke of Sussex the  
 records of their proceedings  
 for the information of this  
 Gr. Lo.*

The first Article in the International Compact of 1814 and again the struggle to find a means of dealing with the  
 Royal Arch.

Because the original statement has a full stop after the word Master Mason. That  
 might if one thinks about it be fine for everyone - but clearly not for the Duke of  
 Sussex!

If one reads the transcript that Crawley provides then one would simply assume  
 it was only a slight variation from the wording in the English Articles of Union.  
 We however can today see that there was an intervention from the Duke of  
 Sussex.



One can almost hear the Duke of Sussex when this was read aloud to the assembled worthies saying something like “Bro White, that will not do because the Royal Arch must be included in ‘pure Ancient Masonry, and get them all to tell me their position ‘relative to the Supreme Grand Chapter’”.

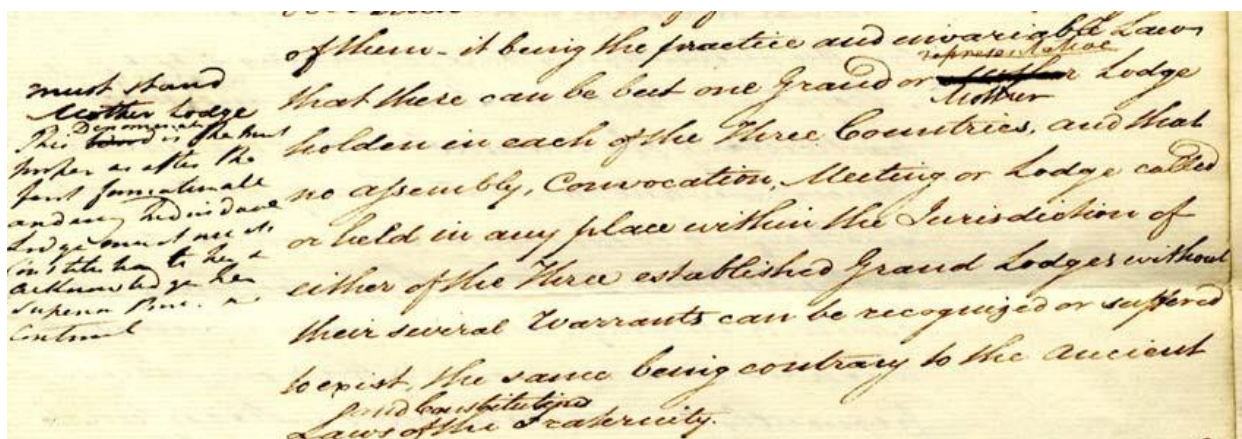
So here perhaps we have one of the reasons why the Compact was never properly made public and circulated! In fact at the time NONE of the three nations actually has a functioning Supreme Grand Chapter in 1814.

We can look a bit further into some of the matters that Ireland wanted discussed there are two which are linked, and they are:

- That certificates signed A. Seton are spurious (Clause 5)
- Only one Grand or Mother Lodge in each of the three Countries (Clause 5)

We must all remember that the Grand East of Ulster had not yet quite faded into oblivion by mid 1814 and in the minds of those ‘within the pale’ of the Grand Lodge of Ireland there was still a need to nail this with the other Home Grand Lodges. Clearly in this case Boardmans’s prework in the preparation of the Compact was spot on because the draft wording needed no changes. Ireland were going to settle this one and when we read that the wording was ‘...that members from Ireland holding and possessing Certificates from the Grand Lodge of which his Grace the Duke of Leinster is the present Grand Master can alone be admitted to any Lodge or Fraternity of Masons, holding of the Three Grand Lodges or be entitled to relief from the Funds of any one of them...’

The next part relating to Grand or Mother Lodge is also of interest.



The Grand Lodge in Dublin, after more than a decade of Alexander Seton, were determined that there should only be one Grand Lodge in each territory.

Upon that point they all wished to agree of course; England had had two Grand Lodges for sixty years, Kilwinning had been without the Grand Lodge of Scotland for sixty years and Freemasonry in Ireland almost totally rent asunder. The matter which they did debate was how they described their Grand Lodge.

The draft said that ‘there can be but one Grand or Mother Lodge’, but the debate

struck out the word Mother and replaced it with 'representative' which was then again replaced with the word 'Mother'... The marginal note reads:

Mother Lodge must stand.

This ~~word~~ Denomination is the most proper as after the first formation all and every Individual Lodge must owe its Constituting to her & acknowledge her Superior (place? Or power?) & Control.

The side note indicates that there was some debate regarding just what a Mother Lodge was. It can only be a pure guess of course but one might wonder if England and the Duke of Sussex were keen that they should be THE Mother Lodge (of everywhere) but eventually they reached agreement that each Grand Lodge actually constituted the Mother Lodge for that territory.

In being able to put the context to the determination of all those present to secure the position of their own Grand Lodges and why this debate was so important we need to go back a few years. Soon after the formation of the Grand East of Ulster letters of support came from Scotland and England and I want to look at just one.

In a December 1808 letter a further reassurance came from the Earl of Moira (Pro Grand Master of the Moderns in England and Acting Grand Master in Scotland concurrently for the Prince of Wales who was Grand Master of both Grand Lodges) and who was speaking for both who wrote:

**Reassurance to the Grand Lodge of Ireland from the Earl of Moira  
- December 1808**

I can answer for the cordial cooperation of the Grand Lodges of England & Scotland in maintaining the due authority (as far as their influence may operate) of the Grand Lodge of Ireland. For these bodies are deeply impress'd by the mischief which must arise to the Craft, as well as the danger to the State, if Masonic Lodges can be permitted to assume an independence of the Grand Lodge<sup>3</sup>

We often say that there will not and cannot be any role for religion or politics inside lodge; but if we look outside the lodge door then perhaps both government and monarchy were keen to ensure that they would gain whatever benefit from their patronage of freemasonry as was possible. Grand Lodges, would probably also support the principle of one Grand Lodge per territory because it would offer them a much quieter life


**Attacks upon Freemasonry in Ireland by the Catholic Church**

That there were attacks by the Catholic Church upon Freemasonry is not news and it had been going on a long time – for example the case of John Coustos in Lisbon in 1743. And the church was also antagonistic towards freemasonry in Ireland.

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<sup>3</sup> These quotes are from J H Lepper and P Crossle *History of the Grand Lodge of Ireland Vol.1* (1925) p382. The history contains a full account of the events of the 'Seton Secession' in Chapter 8 pp321- 406.

Thus we find hotfoot after the letter to London appointing those to attend the 'Masonic congress' in London a letter from Graham the Deputy Grand Secretary containing an extract of the Minutes of the Grand Lodge of Ireland.



Grand Lodge of Ireland <sup>15/A/19</sup>  
Dublin 7. April 1814

The letter from the R. W. D. S. Master to D<sup>r</sup> O'Reilly  
titular Primate of Ireland the result of an Interview between  
them & D<sup>r</sup> Troy titular Archbishop of Dublin as well as several  
communications from Lodges & Brethren in this Kingdom, complaining  
of the persecutions carried on by many Roman Catholic  
Priests against such of their persuasion as were Free-Masons  
having been taken into consideration -

Resolved That the R. W. Brethren appointed  
to represent the Grand Lodge of Ireland at the ensuing  
Masonic congress in London, be & are hereby authorized &  
required to state to that assembly the many & grievous  
vexations to which the Roman Catholic Brethren are  
exposed & particularly that the Pulpits & communion  
Tables teem with anathema's against them - the rites of  
the Church are withheld & the last consolations of religion  
refused to such as will not renounce Free-Masonry & reveal

It reads as follows:

Resolved that the RW Brethren appointed to represent the Grand Lodge of Ireland at the ensuing Masonic congress in London, be & are hereby authorised & required to state to that assembly the many & grievous vexations to which the Roman Catholic Brethren are exposed & particularly that the Pulpits & communion tables teem with anathema's against them....

And it further states:

And the Rt Worshipful Brethren are required to follow up such statement with their best efforts to obtain redress of those grievances & protection against the persecution of which our injured & oppressed Catholic Brethren so loudly & so justly complain.



We can probably judge the pain of this issue because the then current Grand Master and Past Grand Master are authorised and twice are REQUIRED to use their best efforts. I am sure the Most Worshipful Brother would agree that the strength of the wording in that resolution placed an exceptionally strong pressure upon them both!

So how did they fare in London? Let us see!

In consequence of a communication under date of the 3<sup>rd</sup> April made at this conference by the Most Worshipful the Duke of Gloucester & the Most Worshipful the Duke of Devonshire the undersigned are most particularly to these Rules; and that upon no occasion and under no pretext of emergency, shall they be departed from, except by special dispensation from the Grand Masters respectively.

7<sup>th</sup> - The importance of these Resolutions must be evident to the Fraternity, who from motives of attachment to the welfare of the Craft at large as well as to the value necessarily entertained by each individual Brother in regard to his own private Character are interested that it should be known all over the surface of the Inhabited Globe, that their Principles, absolutely discountenancing in <sup>all their meetings every question</sup> ~~their private meetings every~~ question that could have the remotest tendency to excite controversy in matters of religion or any political discussion whatever, have no other object in view but the encouraging and furthering of every Moral and Virtuous Sentiment <sup>and as also</sup> ~~and~~ particularly the warmest calls of universal Benevolence and mutual Charity one towards another. It is this conviction, which has

First a prefix was added to the pre-negotiated clause 7 which explicitly referred to the letter from Ireland of 8<sup>th</sup> April (the date is an error). This of course made it clear that the 'required' element was being discharged honourably.

The final wording was:

..., who from motives of attachment to the welfare of the Craft at large, as well as to the value necessarily entertained to each individual Brother in regard to his own private Character, are interested that it should be known all over the surface of the Inhabited Globe, that their Principles, absolutely discountenancing in ~~their private meetings every question relative to Religious subjects or of any Political tendency,~~ all their meetings every question that could have the remotest tendency to excite controversy in matters of religion, or any political discussion whatever, have no other object in view but the encouraging and furthering of every Moral and Virtuous Sentiment ~~and~~, as also, of nurturing most particularly the warmest calls of universal Benevolence and



mutual Charity one towards another.

Did they achieve 'redress of those grievances and protection against persecution'? Frankly you have to say they did not, but then in reality it was probably never achievable. What was achieved however was a clear statement of the role, or rather the non-role of anything political or religious in masonic meetings. One can also clearly see, or rather we today can see - but Chetwode Crawley could not a century ago that the big Irish issue **was actively discussed** on the day they all met **and** recorded on the day in a side note on the document.

The obligation placed on the Grand Masters by the meeting of Grand Lodge was, in my opinion, discharged honourably. But interestingly that conclusion could not have been drawn by Bro Crawley from the Irish transcript he had to work with.

### **General**

We should not forget that England attached great importance to this meeting as well. Neither Ireland nor Scotland had been present on 27 December in London as the Dukes of Sussex and Kent had planned. Nor had it yet been established and agreed that the Three Grand lodges were in full agreement "on the great and essential points of the Mystery and Craft". This was a major preoccupation for the Duke of Sussex. Both he and the Duke of Kent had managed to fudge this when in front of the English brothers on both 1 and 27 December 1813 with acceptance by acclamation but agreement elsewhere had got no further. Thus the VERY FIRST THING done on 27 June 1814 when after the minutes of the Grand Lodges appointing the delegations, the correspondence and the Articles of Union that the next business was....

...perfectly in union...

Upon strict masonic examination on matters which can be neither be written nor described (*the ritual that is*), it was ascertained that the THREE GRAND LODGES were perfectly in union on all the great and essential points of the Mystery and Craft, according to the immemorial traditions and uninterrupted usage of Ancient Masons,...

Upon strict masonic examination on matters which can be neither be written nor described (the ritual that is), it was ascertained that the THREE GRAND LODGES were perfectly in union on all the great and essential points of the Mystery and Craft, according to the immemorial traditions and uninterrupted usage of Ancient Masons,...

Indeed so seriously did England take this matter that the Lodge of Reconciliation was stopped from meeting starting in February and not resuming until August 1814. Simply in case they introduced anything that could give offence to either Ireland or Scotland! The Sussex changes would only begin after the Compact was signed and sealed!

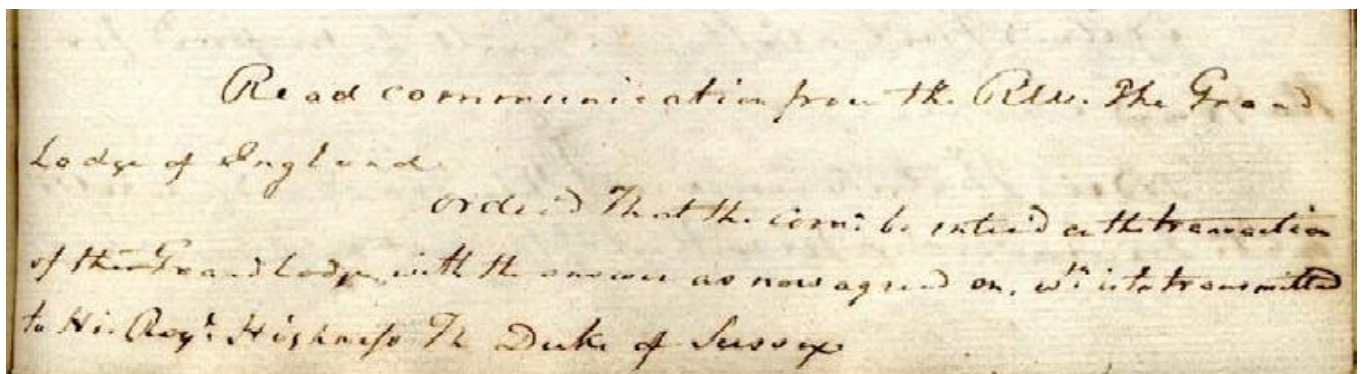
The reality had been that this lodge whose sole purpose was to prepare an 'official form of ritual' had only met for less than one month before the grand

acclamation on 27 December, and the final ritual was only published in 1816. What was delivered on 27 December 1813, or for that matter on 27 June 1814? Alas we shall never know – because it was not to be written or described. What is clear is that the Duke of Sussex was NOT prepared to let his appointees add anything at all to what they had - just in case this derailed the congress – because it was the members of the Lodge of Reconciliation who appeared and spoke the words of the ritual in front of the delegates. Once this process had been satisfactorily completed the tension in the room must have fallen rapidly.

The Compact, in spite of the final words saying that it should be “printed and circulated to all the Lodges holding of them respectively.” - simply never saw the light of day anywhere – indeed it almost completely vanished. It was read in Dublin and in response to the Duke of Sussex’s request that in respect of “This latter part relative to the Supreme Chapter” they communicate “the result of their proceedings to the M.W. His Royal Highness, The Duke of Sussex, for the benefit of His Grand Lodge.”

All that Ireland did after the communication from England was read, was the brief instruction:-

#### **Ireland’s response to the Duke of Sussex of 1 December 1814**



‘Order’d that the com<sup>n</sup> be enter’d on the transaction of the Grand Lodge with the answer now agreed on, w<sup>ch</sup> is to be transmitted to His Roy<sup>l</sup> Highness The Duke of Sussex’.

In comment I cannot do better than quote Bro Crawley:

“Like Olaf’s Chapter on snakes in Ireland, the Duke of Leinster could only report that he had no report to make”.

#### **Finale**

So there you have it, the story of the Irish input to the International Compact of 1814, ...but that is not all ...

Chetwode Crawley knew in 1893 that there were secrets still under control of Henry Sadler, and maybe he felt that Sadler had a proprietary right to use his discovered document. He notes that future Librarians in London, or indeed Scotland, might do the comparison and publish it. But maybe Sadler did try and find that the document was still felt to have confidential aspects and that Grand Lodge in London did not want it released. Even when I saw it and asked for

permission to reproduce it, permission was sought from the Grand Secretary's office. I am pleased to say that permission was forthcoming, and here it is on the centenary.

Maybe the most important point is that sometimes when one is doing research not every piece of information can be obtained to complete the picture – and so it was for Bro Crawley.



William John Chetwode Crawley  
Grand Treasurer

First Honorary Member of Lodge 200 in 1914

*And most fittingly:-* Irish delegate to the 1905 International' Conference in London

I also discovered that most fittingly he was the senior Irish delegate to the 1905 meeting to make the first amendments to the Compact. A good choice one has to say!

He was kind enough to drop the hint, to leave the clue. I am amazed that it rested almost 98 years before being sparked alive again. In my mind there is no doubt that it was because I was able to travel on the shoulders of those giants of masonic research who came before me that I made this discovery.

Thus today on the occasion of the centenary of Lodge 200, the Irish Lodge of Research, I have been able to bring you an Irish tale to celebrate the bi-centenary of the International Compact of 1814, the centenary of its first exposure in a masonic research *Transactions* in 1914, and the centenary of the Lodges first Honorary Member accorded that honour in 1914, one Bro William John Chetwode Crawley whose name still ranks high among masonic

researchers. He is the brother on whose shoulders I have travelled to be here with you today. May you all find future success by travelling on the shoulders of the giants of masonic research of this lodge who have travelled before you.



**We are like dwarves standing on the shoulders of giants, we see further than they.<sup>4</sup>**

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<sup>4</sup> Bernard of Chartres c 1100.



# APPENDIX TO MANIFESTO TO ALL MASTER MASONS THROUGHOUT THE GLOBE [1878]

12

## APPENDIX.

THE documents reprinted in the following pages and numbered 1 to 13, are reproduced, that the Brethren may see the exact nature of the treatment to which the Grand Lodge of New South Wales has been subjected, by the representative functionaries of the English and Scotch Constitutions, at head-quarters and in the Colony.

The Letter by the Grand Master, N.S.W., to the Grand Master and Grand Lodge, E.C., is also reproduced that all interested may see whether or not its tone is courteous or otherwise; and as we conceive it is composed of language so plain as to be clearly understood, we deem explanation of any portion of it unnecessary.

### "COPY OF LETTER TO GRAND LODGE OF ENGLAND, NOTI- FYING INAUGURATION OF GRAND LODGE OF NEW SOUTH WALES.

"TO THE MOST WORSHIPFUL THE GRAND MASTER, OFFICERS, AND  
BRETHREN ASSEMBLED IN GRAND LODGE OF ENGLAND.

"MOST WORSHIPFUL GRAND MASTER AND BRETHREN,—

"I have the honour to transmit, for the information of your Grand Lodge, a printed copy of the Proceedings of a Masonic Convention duly organized, and held in Sydney, for the purpose of inaugurating a Grand Lodge of New South Wales,—together with the Report of the Installation of myself, as first Grand Master thereof.

"Permit me to draw your especial attention to the thoroughly constitutional character of every proceeding by which this result has been achieved; for thereupon we base our hope of a prompt and fraternal recognition of the Grand Lodge of New South Wales, now exercising, in all propriety and moderation, the functions of Supreme Governing Body within territorial limits.

"I would remark that the action taken by Brethren in this distant portion of our loved and Gracious Sovereign's dominions had its origin in no feeling of disrespect, or diminution of affection, towards the Grand Lodges of their Parent Constitutions; but solely in a conviction, the result of protracted and earnest deliberation, that circumstances, which it is now unnecessary more fully to detail, warranted that action. I would, however, state that the desire for self-government has long existed, as well as the regret that our means of benevolence should be so greatly impaired by enforced contributions to Funds, in themselves most deserving of *local* support, but from which *we* can derive no benefit.

"Under the fostering care of the Parent Grand Lodges, we have attained a status which justifies the belief that we are sufficiently strong, and quite competent, to exercise a privilege that cannot in the most remote degree detract from the honour of the Grand Lodge of England,



but will enable us largely to promote the spread and increase of the noble Order of which we are equally Members.

"It will be observed that, *numerically*, constitutional requirements have been fully met—nay, greatly exceeded—while, in matters of action no landmark has been infringed. We have sought to follow precedents that have never been impugned—precedents that gained for other now existing Grand Lodges full recognition and hearty co-operation. Such recognition and co-operation we ask now from the Grand Lodge of England for the Grand Lodge of New South Wales, in the fullest assurance that it will at once be accorded, and that all necessary steps will be promptly taken to ensure to myself and the Grand Lodge over which I now preside sole jurisdiction within the limits of this colony.

"We desire to cherish the remembrance of our connection with the Grand Lodges, under whose rule our Mother Lodges so long and so happily flourished. The severance of that connection is no more than a matter of expediency that should not—and, so far as we are concerned, shall not—weaken the cordial sentiments by which it has ever been characterized. We would wish to be able to hand to posterity the only evidence of that connection in our hands by retaining, under sanction, the Charters by which our several Lodges were called into existence. We shall ever attach especial value and importance to those Charters; and we will adhere to the hope that the Grand Lodge of England, when applied to, will fraternally permit their retention by such Lodges, now under *its* jurisdiction, as may hereafter desire to sustain their vitality by coming under that of the Grand Lodges of New South Wales.

"Urging the subject of this communication to your early and favourable attention,

"I have the honour to subscribe myself,

"Most Worshipful Grand Master, and Brethren,

"Yours very Fraternally,

"(Signed)

JAMES S. FARNELL,

"GRAND MASTER MASON OF NEW SOUTH WALES."

[*Similar letters were forwarded at the same time to the Grand Lodges of Scotland and Ireland.*]

(1)

"Freemasons' Hall, London, W.C.,

"13th March, 1878.

"Dear Sir and R.W. Brother,

"I beg to acknowledge the receipt of your favour of the 2nd January, relative to the formation of a Grand Lodge of New South Wales. I have now to inform you that the *Grand Lodge of England* has declined to acknowledge this new Grand Lodge, the members of which are totally unknown here, belonging to Lodges under a different Constitution.



"It would appear that you have taken every step that you could do, under the circumstances, and so long as you desire it, you will receive all the support which this Grand Lodge can afford.

"I am, dear Sir and R.W. Brother,

"Yours truly and fraternally,

"JOHN WILLIAMS, Esq.,

"JOHN HERVEY, G.S.

"R.W.D. Grand Master, New South Wales."

*Note.*

We consider that very little exception can be taken to the language of G. S. Hervey's letter, because no lodge under the English Constitution in this colony, had then joined the movement to establish Grand Lodge; therefore it is a point to be decided, whether or not Grand Lodge English Constitution, could under such circumstances act otherwise, at least at the date Grand of Secretary's letter.

(2)

"Freemasons' Hall, London, W.C.,

"13th March, 1878.

"Dear Sir and Brother,

"I beg to acknowledge receipt of your letter of the 15th December, stating that Brother Williams had been duly installed as District Grand Master, and that a movement had taken place amongst the *Irish Lodges* for the formation of a Grand Lodge, and that a joint circular had been issued, cautioning the English and Scotch brethren from attending the meeting.

"You ask for advice and assistance under the circumstances, but it appears to me that the District Grand Master has exhibited a most independent spirit, and has taken every step he could do. I have to-day written to him, stating, that in answer to an application for recognition this Grand Lodge has declined its *consent*, and that every support will be extended to the District Grand Lodge in carrying out its views. Indeed, beyond saying this, I feel it would almost be an impertinence to offer any advice to those who are so well able to act for themselves, as the D.G.M. and his colleagues.

"I am, Dear Sir and Brother, yours fraternally,

"JOHN HERVEY, G.S.

"R. LEWORTHY, Esq., D.G.S.,

"Freemasons' Hall, York Street, Sydney.

*Note.*

Brother Leworthy is in error in saying that "a movement had taken place amongst the Irish Lodges," &c. The movement emanated from the Scotch Lodges, and was joined by the Irish Lodges, as will be seen on reference to document (3) in the next paragraph. As regards the statement by the Worshipful Grand Secretary that Grand Lodge, English Constitution, had "declined its consent" to recognise



the Grand Lodge of New South Wales, special reference will be made to it when the note by that distinguished Brother to the Most Worshipful Grand Master Mason of New South Wales is reviewed.

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The reprints of documents numbered 3, 4, 5, 6, 8, and 9 were distributed to all Lodges in the Colony by P.G. Secretary, by whom they were said to have been received from Grand Secretary, S.C.

(3)

“Freemasons’ Hall, 98 George Street,  
“Edinburgh, September 19th, 1877.

“Grand Lodge of Scotland, Grand Secretary’s Office.

“I send by registered book post a communication addressed to the Grand Lodge by William Booth, on the subject of an independent Grand Lodge for New South Wales. *No such proposal can be entertained by Grand Lodge*, and should the Brethren in your *jurisdiction* desire to communicate with Grand Lodge upon any point of importance, they must do so through the Provincial Grand Lodge. And there is no doubt that our Lodges will preserve their identity as Scotch Masons rather than amalgamating with those of other Constitutions. The Grand Committee have every confidence in the *loyalty of the Lodges in New South Wales*, and believe that in yourself and the Pro. G. Master they have warm promoters of that loyalty.”

*Note.*

The Brethren will perceive that the Grand Secretary of the Scotch Constitution states, in acknowledging receipt to Provincial Grand Secretary of Brother Booth’s letter to the Grand Lodge, “on the subject of a Grand Lodge for New South Wales, *no such proposal can be entertained by Grand Lodge*.” This we consider a direct admission that the course we have pursued in establishing the Grand Lodge of New South Wales is correct, consequently, the assertion of a section of the brethren, “that we should first have obtained permission from the Parent Constitution” falls to the ground.

The reflection attempted to be cast upon Brother Booth for having communicated direct with Grand Lodge, should not be allowed to continue unexplained, therefore, we give the facts, which are these. In the month of July, 1877, Brother Booth wrote to the Provincial Grand Secretary, Scotch Constitution, in Sydney, New South Wales, requesting him to transmit to Grand Secretary the letter, of which the following is a copy and explanation :—

“Sydney, New South Wales, July, 1877.

“To the Right Worshipful,

“The Grand Lodge of Free and Accepted Masons,  
“Scotland.

“I have the honour, as Chairman of the Masonic Union of New South Wales, to address you, laying our case before you, and asking

## ***A HANDBOOK OF FREEMASONRY***

Compiled by Bro. W Borlase Stevens, PM

[Published in Brisbane in 1868]

Part V of several.

### **CHAPTER XVIII.**

#### **The Ceremony of Installation of the Master of a Lodge.**

It is a prominent advantage of the popular form of government that the grounds of distinction and advancement being chiefly personal qualities, men are classed according to their individual abilities and merit. This is strikingly illustrated in the system of Freemasonry, which, to a certain extent, inculcates the doctrine of equality; but although each Brother has equal pretensions to power, yet to every Lodge there must of necessity be a head. This ruler is the Master, to whom is entrusted for one year the entire responsibility of government. On the completion of his year of office, he falls into the ranks of the Past Masters, who may be considered a select council, assisting the Master in the general control of the affairs and accounts of the Lodge, and at all times exercising a vigilant care over its well-being. Thus, although the democratic principle is to a certain extent allowed, yet the most perfect equality of rights can never prevent the ascendancy of superior minds, displayed (according to the Masonic theory) in those Members who have passed the ordeal of the chair.

All Lodges have a fixed day for the installation, when more than ordinary exertions are made to do honour to the occasion; all the Members generally endeavour to be present, and visitors from other Lodges are invited. There must be at least three Past Masters present at an installation; and the Brother who undertakes the performance of the ceremony (not necessarily a Member of the Lodge) ought to be well skilled in the Craft, and profess a thorough acquaintance with all the ceremonies.

The Lodge is opened in the second degree, the Installing Master being in the chair. The Master elect is presented by a Past Master of the Lodge (as duly elected) for installation, his merit and services bring his recommendation for the high office of a ruler in the Craft.

The Installing Master addresses the Master elect as follows:-

It has been customary from time immemorial among Masons, once in every year, to select from their number an expert Brother to preside over them. Their suffrages have on this occasion fallen on you, and we greatly rejoice in the selection the Brethren have made. But every candidate for the office of Master ought to be true and trusty, of good report, and held in high estimation among his Brethren; he ought to be of exemplary character, courteous in manner, easy of address, but steady and firm in principle. He must have been regularly initiated, passed, and raised, in the three established degrees of Freemasonry, well skilled in this our noble science, a lover of the Craft, and have served the office of Warden in a Warranted Lodge for twelve months. He must have been duly balloted for and elected by the Master, Wardens, and Fellows in open Lodge

assembled, and presented for installation to a board of Installed Masters. You having been so elected and presented, it now remains for me to ascertain whether you can conscientiously accept the duties of the office under these qualifications?

Ans.-I can.

Installing Master. - I now claim your attention while the Secretary reads the ancient rules and regulations, to which you will signify your assent at the conclusion of each clause:-

1. - You agree to be a good man and true, and strictly to obey the moral law.
2. - You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.
3. - You promise not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.
4. - You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably and act honourably by all men.
5. - You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in general Lodge convened in every case consistent with the Constitutions of the Order.
6. - You agree to avoid private piques and quarrels, and to guard against intemperance and excess.
7. - You agree to be cautious in your carriage and behaviour, courteous to your Brethren, and faithful to your Lodge.
8. - You promise to respect genuine and true Brethren, and to discountenance Impostors and all Dissenters from the original Plan of Freemasonry.
- 9 - You agree to promote the general good of Society, to cultivate the Social Virtues, and to propagate the knowledge of the Mystic Art as far as your influence and ability can extend.
10. - You promise to pay homage to the Grand Master for the time being, and to his Officers when duly installed, and strictly to conform to every Edict of the Grand Lodge.
11. - You admit that it is not in the power of any man, or body of men to make innovation in the body of Masonry.
12. - You promise a regular attendance on the Communications and Committees of the Grand Lodge, upon receiving proper notice thereof; and to pay attention to all the duties of Freemasonry upon proper and convenient occasions.
13. - You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein; and that no public processions of Masons, clothed with the Badges of the Order, can take place without the special license of the Grand Master or his Deputy.
14. - You admit that no person can regularly be made a Freemason or admitted a Member of any Lodge without previous notice, and due enquiry into his character; and that no Brother can be advanced to a higher Degree except in strict conformity with the Laws of the Grand Lodge.
15. - You promise that no visitor shall be received into your Lodge without due examination, and producing proper vouchers of his having been initiated in a regular Lodge.

At the conclusion, the Installing Officer addresses the Master elect as follows:-  
“Do you submit to and promise to support these charges and regulations as Masters have done in all ages? Upon receiving a reply in the affirmative, the



ceremony of Installation proceeds.

The Master is then required, by solemn obligation, to accept the office, and to govern his Lodge according to the laws of the Grand Lodge of England; neither himself to introduce, nor to allow in others, any deviation from the ancient usages and landmarks of the Order, but, on the contrary, to preserve the same in their integrity, and in all respects faithfully to discharge his duties as a ruler. This obligation is undertaken for one year, or until a new Master shall have been duly elected and installed in his stead.

The Lodge is then opened in the Superior Degree, and all except installed Masters having retired, a board of installed Masters is declared, and the ceremony of installation proceeds, and on this solemn occasion the Divine aid is thus invoked:-

#### PRAYER.

Almighty, Eternal, and Most High God, vouchsafe thine aid to this our solemn rite, and grant that the worthy and distinguished Brother who is now about to be numbered amongst the rules of the Craft, may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce obedience to thy law. Sanctify him with thy grace, strengthen him with thy mighty power, and enrich his mind with true and genuine knowledge, that he may be enabled to enlighten the Brethren, and consecrate our meetings to the honour and glory of thy most holy name.

Response. - So mote it be.

The Master is now called on to take the obligation of an Installed Master.

After which the Installing Master thus proceeds:-

Let me once more call your attention to the three great lights of Freemasonry, which are the Volume of the Sacred Law, the Square and Compasses. The Volume of the Sacred Law is that great light which will guide you to all truth, will direct your steps in the paths of happiness, and point out to you the whole duty of man. The Square is to regulate your life and actions by the principles of morality and virtue. The Compasses teach you, in every station of life, to limit your desires; that, rising to eminence by merit, you may live respected and die regretted.

The Installing Master here leaves the chair on the left side, and proceeds with an address after which the Master is taken to the left of the chair, and invested with the badge of an installed Master which is the highest honour the Craft can give, or the Lodge bestow on any of its members, he is also invested with the collar and jewel of his office. This jewel represents the Square because, as the Square is employed by Operative Masons to fit and adjust the stones of a building, that all the parts may properly agree, so the Master of the Lodge is admonished, by the symbolic meaning of the Square upon his breast, to preserve that moral deportment among the Members of his Lodge, which should ever characterise good Masons, and to exert his authority to prevent any ill-feeling or angry discussion arising to impair the harmony of their meetings.

The Master is now placed in the chair according to ancient custom; but which the rules of the Order preclude being mentioned more in detail.

Next is presented to him the gavel which is also called the *hiram*, because as Solomon controlled and directed the workmen in the Temple by the assistance of “Hiram” the builder, so does the Master preserve order in the Lodge by the aid of the gavel.<sup>5</sup>

The Master is then entrusted with the Warrant of the Lodge, which is committed to his keeping during his period of office - which cannot extend beyond two years in succession, nor can the same Brother be Master of more than one Lodge at the same time.

He has then his attention directed to the various implements of the profession, emblematical of our conduct in life, and upon this occasion they are carefully enumerated.

Finally to the Worshipful Master are presented the Book of Constitutions as his guide at all times in cases of difficulty; and the By-laws of the Lodge, which he is required to cause to be read once in the year, so that none may plead ignorance of their contents.

The Worshipful Master then invests his immediate Past Master, who acts as his assistant in his absence as well as in his presence; it being the established custom when the Master is unable to be present, that his immediate predecessor should preside.

After being saluted, as an installed Master, with grand honours, and also in token of respect as a Master of arts and sciences, the board of installed Masters is closed.

The Brethren below the chair are then admitted - Master Masons first; the others in succession; the installing Master proclaiming the Worshipful Brother in the East West and South as duly installed.

The new Master enters immediately on the duties of his office, by appointing his Officers, who are separately conducted to the pedestal - generally by the installing Brother, with the collar and jewel of his office in the following form:-

“Brother C. D., - I appoint you Senior Warden of this Lodge, and invest you with the ensign of your office - “the level” - which will remind you, while presiding over the labours of the Lodge, that it is your duty to see that every Brother meets upon the level, and that the principle of equality is preserved during the work, without which, harmony, the chief support of our institution, cannot be preserved. Your regular attendance at our stated meetings is essentially

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<sup>5</sup> The true form of the gavel is that of a Stone-Mason’s hammer. It is to be made with a cutting edge that it may be used to break off the corners of rough stones - an operation which could never be affected by the common hammer or mallet. It derives its name from its shape, that of the old gable or gavel end of a house. The distinction between this implement and the setting maul is understood by every M.M.

necessary, as in my absence you may be called on to rule the Lodge, and in my presence to assist me in its government. I firmly rely on your knowledge of the Art, and attachment to the Lodge, for the faithful discharge of the duties of the office."

"Brother E. F., - I appoint you Junior Warden of this Lodge, and invest you with the collar and jewel of office; that jewel, "the plumb-rule," being an emblem of uprightness and integrity, will teach you the peculiar correctness of conduct that is expected from you, particularly in the introduction of visitors. To you is committed the superintendence of the Brethren during the hours of refreshment; it is therefore indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully note that none others be suffered to convert the purposes of refreshment into intemperance and excess. Your regular attendance is particularly requested; and I have no doubt that you will faithfully execute every duty."

The Treasurer, who has been elected by the Lodge, is next invested with the jewel of his office, the Worshipful Master thus addressing him:-

"Brother G. H., - I have the pleasure of investing you with the jewel of the office to which you have been elected by the Brethren. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the W.M.'s will and pleasure, with the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office."

The Secretary is then presented and invested; the Worshipful Master thus addressing him:-

Brother J. K., - I appoint you Secretary of this Lodge, and invest you with your jewel of office. It is your duty to observe the W.M.'s will and pleasure, to record the minutes of, and issue the summonses for, our meetings; to receive all moneys, and pay them into the hands of the Treasurer. Your good inclinations for Masonry and the Lodge will no doubt induce you to discharge the duties of the office with fidelity, and by so doing you will merit the esteem and approbation of the Brethren."

The Deacons are then named and invested, the W.M. addressing them as follows:-

"Brothers L. M. and N. O., - I appoint you Deacons of this Lodge. It is your province to attend on the Master, and assist the Wardens in the active duties of the Lodge - such as the reception of candidates in the different degrees, and in the immediate practice of our rites."

The next Officer appointed is the Inner Guard, whom the W.M. addresses as follows:-

"Brother P. Q., - I appoint you Inner Guard of this Lodge, and I invest you with the implement of your office. Your duty is to admit Masons on proof; to receive the candidates in due form, and to obey the commands of the Junior Warden."

The Stewards are next appointed, with the following address:-

"Brothers R. S. and T U., - I appoint you Stewards of this Lodge. The duties of your office are, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and other officers

in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.”

The Tyler is then invested and addressed as follows:-

“Brother V. W., - You are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our action,, thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offence towards God and toward man.”

The investiture of Officers being completed, the installing Master addresses the Master, Wardens, and Brothers, somewhat to the following effect:-

Worshipful Master!-The Brethren having committed the government of this Lodge to your care, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to the appointment. The honour, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns, whilst the happiness of its members will be generally promoted in proportion to the zeal and ability with which you promulgate the genuine tenets and principles of our institution. For a pattern of imitation consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress on them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Oblige them to practise out of the Lodge those duties they are taught within it, and by amiable, discreet, and virtuous conduct, convince mankind of the goodness of the Institution, so that when a person is said to be a member of it, the world may know that he is one to whom the burthened heart may pour forth its sorrows, to whom distress may prefer its suit, whose head is guided by justice, and whose heart is expanded by benevolence. In short, W. Sir, by a diligent perusal of the Constitutions of the Fraternity, the By laws of your Lodge, and, above all, the Volume of the Sacred Law, which is given as a rule and guide of your faith, you will acquit yourself with honour and reputation, and lay up a crown of rejoicing which shall never fade away, but continue when time shall be no more.”

“Brother Wardens, - You are too well acquainted with the principles of our Institution to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate; what in them may have appeared defective, you should yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light, and imparting knowledge to all whom he shall place under your care. In the absence of the Master you may succeed to higher duties; your acquirements, therefore, must be such as that the Brethren never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of the Brethren,

and the testimony of a good conscience.”<sup>6</sup>

“Brethren, such is the nature of our Institution, that some must of necessity rule and teach, so others must of course learn to submit and obey; humility in both is an essential duty. The Officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the Institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous a nature to envy their preferment. I trust, therefore, you will have but one aim - meeting in the grand design of being happy, and conferring happiness - to please each other. Finally, my Brethren, as this Association has been formed and perfected in such unanimity and concord, in which we greatly rejoice, so may it long continue and remain a monument of wisdom, strength, and beauty, which ages cannot wither, nor adversity decay. May you long enjoy every satisfaction and delight which disinterested friendship can afford; may kindness and brotherly affection distinguish your conduct as men and Masons; within these peaceful walls may your children’s children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. May Freemasonry flourish in every part of the globe, become influential in diffusing the light of wisdom, aiding the strength of reason dispensing the beauties of virtue, and lessening the aggregate of human misery and vice. Firm in rectitude, may it rise superior to opposition, like the bleak mountain which bares its breast with dignified composure to every tempest, and fearlessly presents its bosom to the midnight storm. As our Order is founded on the purest principles of morality and virtue, may it teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our conversation and our very thoughts within the compass of propriety; hence we may learn to be meek, humble, and resigned, to moderate the passions, the excess of which deform the very soul, and the Brother who has thus far discharged his duty as a Mason, can patiently await the arrival of his dying throb; when we must experience that awful moment, when the soul shall take wing to that boundless and unexplored expanse above.

Brethren !-Such are the genuine tenets and principles of our Order; may they be transmitted through your Lodge, pure and unimpaired from generation to generation.

## **CHAPTER XIX.**

### **The Ceremony observed at Funerals, according to ancient custom; with the Service used on those occasions.**

No Mason can be interred with the formalities of the Order unless it be at his own special request, communicated to the Master of the Lodge of which he died a Member, foreigners and sojourners excepted; nor unless he has been advanced to the Third Degree of Masonry, from which restriction there can be no exception. Fellow-crafts or Apprentices are not entitled to the funeral obsequies.

The Master of a Lodge having received notice of a Master-Mason’s death, and of his request to be interred with the ceremonies of the Order, he fixes the day and hour for the funeral, and issues his command to summon the Lodge; if Brethren from other Lodges are expected to attend, he must make application through the

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<sup>6</sup> The Investing Master now moves to the S



Grand Secretary to the Grand Master, or his deputy, for a dispensation, to enable him to supply the place of the Grand Master at such funeral, and to regulate the procession, which is to be solely under his direction; and all the Brethren present must be properly clothed. The dispensation having been obtained, the Master may invite as many Lodges as he thinks proper, and the Members of those Lodges may accompany their Officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged for which purpose only, the dispensation is granted; and he and his Officers must be duly honoured, and cheerfully obeyed on the occasion.

All the Brethren who walk in procession should observe as much as possible a uniformity in their dress. Decent mourning, with white gloves, and aprons is most suitable and becoming. No person should be distinguished by a jewel, unless he is an Officer of one of the Lodges invited to attend in form, and all the Officers of such Lodges should be ornamented with sashes and hat-bands; as also the Officers of the Lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

#### THE FUNERAL SERVICE<sup>7</sup>.

The Brethren being assembled at the house where the body of the deceased lies, the Master of the Lodge to which he belonged opens the Lodge in the third degree, with the usual forms, and an anthem is sung. The body being placed in the centre on a couch, and the coffin in which it is laid being open, the Master proceeds to the head of the corpse, and the service begins.

MASTER.-What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?

RES. - Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

MASTER.-When he dieth, he shall carry nothing away: his glory shall not descend after him.

RES.-Naked he came into the world, and naked he must return; the Lord gave and the Lord hath taken away: blessed be the name of the Lord.

The grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body: and taking the *Sacred Roll* in his hand, he says.

Let us die the death of the righteous, and let our last end be like his.

The Brethren answer.

God is our God for ever and ever: he will be our guide even unto death.

The Master then puts the Roll into the Coffin and says,

Almighty Father! into thy hands we commend the soul of our loving Brother!

The Brethren answer three times, giving the grand honours each time.

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<sup>7</sup> As prescribed by Brother Preston.

The will of God is accomplished? So mote it be.

The Master then repeats the following

PRAYER.

Most glorious God! Author of all good, and Giver of all mercy! pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection ! May the present instance of mortality remind us of our approaching fate, and draw our attention to Thee, the only refuge in time of need! that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death: and that after our departure hence in peace, and in thy favour, we may be received into thine everlasting kingdom, and there enjoy, in union with the souls of departed friends, the just reward of a pious and virtuous life. Amen.

An anthem being sung the Master retires to the pedestal, and the coffin is covered. An oration, suitable to the occasion, is then delivered: and the Master recommending love and unity, the Brethren join hands and renew to each other their pledged vows. The Lodge is then adjourned, and the procession to the place of interment is formed. The different Lodges rank according to seniority, the junior preceding; and each Lodge forms one division. The following order is then observed.

The Tyler; with his sword.

The Stewards; with white rods.

The Brethren, out of office, two and two.

The Secretary with a roll.

The Treasurer with his badge of office.

The Senior and Junior Wardens hand in hand.

The Past Master,

The Master.

The Lodge to which the deceased Brother belonged in the following order, all the members having flowers or herbs in their hands.

The Tyler.

The Stewards.

Martial music, drums muffled and trumpets covered.

The Members of the Lodge.

The Secretary and Treasurer

The Senior and Junior Wardens.

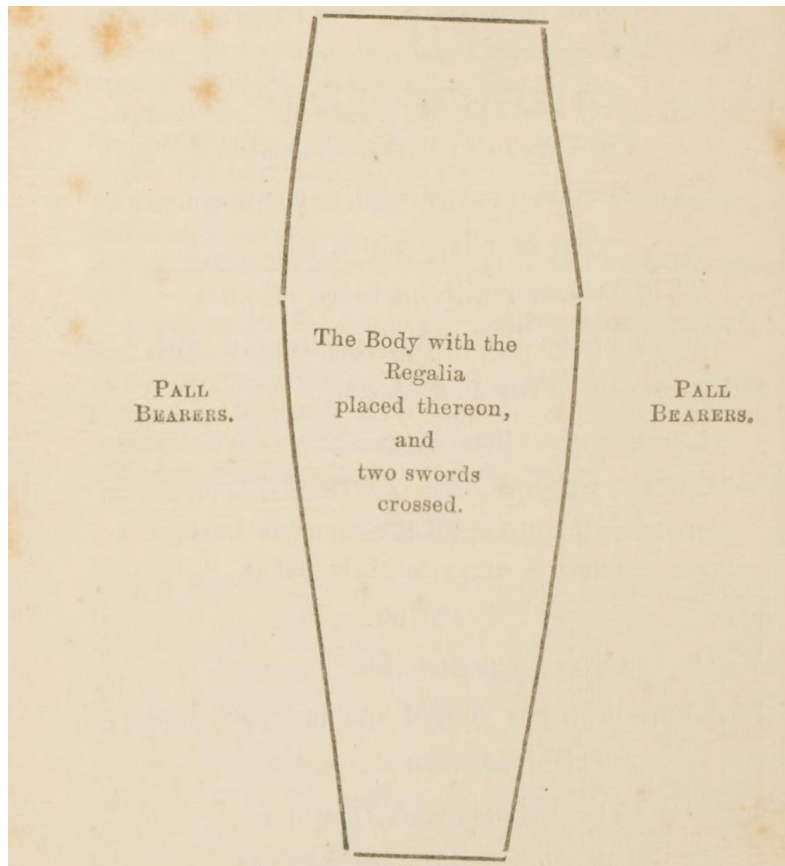
The Past Master.

The Holy Writings on a cushion covered with black cloth, carried by the oldest Member of the Lodge.

The Master.

The Choristers singing an anthem.

The Clergyman.



Chief Mourner.  
Assistant Mourners.  
Two Stewards.  
A Tyler.

One or two Lodges advance, before the procession begins, to the churchyard, to prevent confusion, and make the necessary preparations.

The Brethren are not to desert their ranks or change places, but keep in their different departments. When the procession arrives at the gate of the churchyard, the Lodge to which the deceased Brother belonged, the mourners and the attendants on the corpse, halt, till the members of the other Lodges have formed a circle round the grave, when an opening is made to receive them. They then advance to the grave, and the clergyman and officers of the acting Lodge take their station at the head of the grave, with the choristers on each side all the mourners at the foot. After the clergyman has concluded the solemn services of the church, an anthem is sung, and the following exhortation given:-

Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality which we daily meet; notwithstanding death has established his empire over all the works of nature yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed by the approach of

death, when we least expect him and at an hour which, amidst the gaieties of life, we probably conclude to be the meridian of our existence.

What are all the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stript of its ornaments, and exposed in its natural meanness, you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away. While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtue may have claimed. Suffer the apologies of human nature to plead in his behalf; perfection on earth has never been attained: the wisest, as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against that great change, when all the pleasures of this life shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor ourselves be called away unprepared into the presence of an all-wise and omnipotent Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no sinner can escape.

Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the divine grace, to ensure the favour of that Eternal Being, whose goodness and power know no bounds: that, when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveller returns. By the light of the divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and tribulation, when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.

The following invocations are then made by the Master, and the usual honours accompany each:-

MASTER.- "May we be true and faithful; and may we live and die in love."

ANSWER.- "So mote it be."

MASTER.- "May we profess what is good ; and always act agreeably to our profession."

ANSWER.- "So mote it be."

MASTER.- "May the Lord bless us, and prosper us; and may all our good intentions be crowned with success."

ANSWER.- "So mote it be."

The Secretaries then advance, and throw their rolls into the grave, with the usual

forms, while the Master repeats in an audible voice-

“Glory be to God on high! on earth peace! goodwill towards men!”

ANSWER.- “So mote it be, now, from henceforth, and for evermore.”

The Master then concludes the ceremony at the grave in the following words:-

“From time immemorial, it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a Brother on his death-bed, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.”

“In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we deplore, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory, before the world, the last tribute of our Fraternal affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order.”

“With proper respect to the established customs of the country in which we live, with due deference to our superiors in church and state, and with unlimited good-will towards men, we here appear clothed as Masons, publicly to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badge of innocence, we humbly bow to the Universal Parent, and implore his blessing on every zealous endeavour to promote pence and good-will, and we pray for our perseverance in the principles of piety and virtue.”

“The great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we, who survive him, anticipate our approaching dissolution, and be more strongly cemented in the ties of union and friendship, that during the short space allotted for our present existence we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.”

“Unto the grave we consign the body of our deceased friend, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiassed justice, extend his mercy toward him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honour of his name, to whom be glory, now and for ever. Amen.

Thus the service ends; and the usual honours are given; after which the procession returns in due form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The regalia and ornaments of the deceased, if an officer of a Lodge are returned to the Master with the usual ceremonies; after which the charges for regulating the conduct of the Brethren are rehearsed, and the Lodge is closed in the Three Degrees with a blessing.

*To be continued.*